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All the Years Of Our Lives
Wm. R. Vivrett

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Many to Care For And Few to Care
Joseph G. Wick

★

Only the Best For the Congo!
Interview with Dr. John Ross

★

OCTOBER 1958

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Price 20 Cents

October, 1958

Vol. 40 No. 9

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The scene on this month's cover illustrates an important activity in the local church—registration for the Assembly of the International Convention of Christian Churches (Disciples of Christ). This year's Assembly, one of the largest in history, will be held in St. Louis, October 17-22.

Articles in this issue will be of special help to the local church. They deal with Christian literature, stewardship of time and talents, the problems of the aging, and the use of space in the church. The first article will guide the thinking of church leaders as they prepare for the observance of Christian Literature Week which begins on October 26.

Hidden Answers

1. Where are "Apartments for the Elderly" being constructed?
2. Who said, "Let George do it!"?
3. What is the "bondage of the Elder Brother?"
4. Why does reading make a difference?
5. What is Creole?
6. What happened to the World Call editor on his arrival in Denmark?
7. How many people live in the Lotumbe, Congo, area?
8. When is the Decade of Decision?
9. Why did Ntange Timothy turn down a tribal chieftainship?
10. Why should a church look at its use of building facilities?

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Is This Your Hand?

Photo by Don Mitchell, Department of Public Relations

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Global Highlights

News of the World Through the Eyes of the Church

Roland K. Huff Takes Unified Promotion Post

INDIANAPOLIS.—Roland K. Huff began work on Sept. 13 as the assistant secretary in general administration for Unified Promotion, central fund-raising agency of Disciples of Christ.

Mr. Huff

Mr. Huff has served for the past three years at the Burnage Church of Christ (Disciples) in Manchester, England, under the fraternal aid program sponsored by American Disciples through the Week of Compassion. Prior to that, he served the Park Place Church in Hutchinson, Kans., and the Claremore, Okla., church.

A graduate of Phillips University, Enid, Okla., Mr. Huff is married and has a son and daughter.

Alcohol Advertising Reaches New Peak

WASHINGTON, D. C. (RNS).—Alcoholic beverage advertising totaled a record of $413,267,548 last year, the Methodist Board of Temperance reported here in August.

Citing authoritative figures published in advertising trade journals, the board said that brewers are now spending $6.71 out of every $100 of sales on advertising malt liquors, a percentage exceeded only by makers of perfume and soap and proprietors of mail order houses.

Puerto Rican Disciples Give $1,045 for Missions

BAYAMÓN, PUERTO RICO.—Disciples of Christ in Puerto Rico have raised a total of $1,045.30 for mission work outside the island. The offering was raised during the 1957-58 year and was over the goal of $1,000 set by the convention of the churches in February, 1957.

This year the convention voted to raise $1,500 during the present missionary year.

"Although many pressing needs have not yet been met in their own churches," says Mrs. Garland Farmer, Disciple missionary, "and although there is much need to start new churches on the island, the churches have a desire to cooperate in the support of world missions."

The churches of Puerto Rico have officially voted to use Thanksgiving Day as "missions day." As part of the total goal the Christian Women's Fellowships of the island plan to raise $100 to provide a scholarship for an illiterate African woman.

Church Membership Makes 964,724 Gain

NEW YORK.—Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues.

Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724 members.

The latest annual compilation of church statistics, covering 255 church bodies in forty-eight states and the District of Columbia, was announced in September by the National Council of Churches.

For the first time since World War II, the membership percentage increase was lower than that for the population as a whole. Church membership rose by an estimated nine-tenths of one per cent; the population's rise was about 1.7 per cent.

Other new figures, covering mainly the church statistical year of 1957:

Sunday school enrollments—up 1.1 per cent for a new total of 40,359,772.

Per-member contributions—$56.71 annually, an increase of 7.3 per cent.

New church construction—at a new all-time high of $868 million, up $93 million over the previous year and more than double 1950 figure.

Spanish-speaking Disciples In New York Plan Organization

NEW YORK. — Representatives of seven churches, meeting recently in New York City, approved a proposed constitution for the Spanish American Union of Christian Churches (Disciples of Christ) of Greater New York.

The constitution now goes to the individual congregations for ratification. Its acceptance will establish an organization designed to assist them in cooperative programming of evangelism, church development and social action and in the calling of ministers.

Spanish-American Christian Churches in the New York area have

St. Louis Assembly to Be Among Largest

REGISTRATIONS for the St. Louis Assembly of the International Convention of Christian Churches (Disciples of Christ) indicate that the Oct. 17-22 meeting will be one of the largest in history.

This is the report of the International Convention office in Indianapolis, which has been receiving the advance $3.00 registrations for several months.

A few days before the opening of the Assembly, Disciples will begin converging on St. Louis for meetings of The United Christian Missionary Society and other agencies. Actual Assembly sessions get under way at Kiel Auditorium on Friday evening, Oct. 17, with a dramatic worship service and the address by Convention president Granville T. Walker.

Among the leading speakers at the Assembly this year will be J. F. Cunningham, Presbyterian, "Your Will—An Act of Faith"; A. Dale Fiers, "Facing the Decade of Decision"; Paul F. Sharp, "Christian Vocation"; J. Irwin Miller, "The Theological Basis for Social Concern"; Mrs. Theodore O. Wedel, United Church Women president, "World Concerns of the Church."

Also, Raymond McCallister, "Our Benevolent Concerns"; Lloyd V. Channels, on Church Extension; Edwin T. Dahlberg, president of the National Council of Churches, "The Oneness of the Church"; Fred Hoskins, co-president, United Church of Christ, "The United Church of Christ Is Born"; and Ronald E. Osborn, "The Future of the Disciples of Christ."

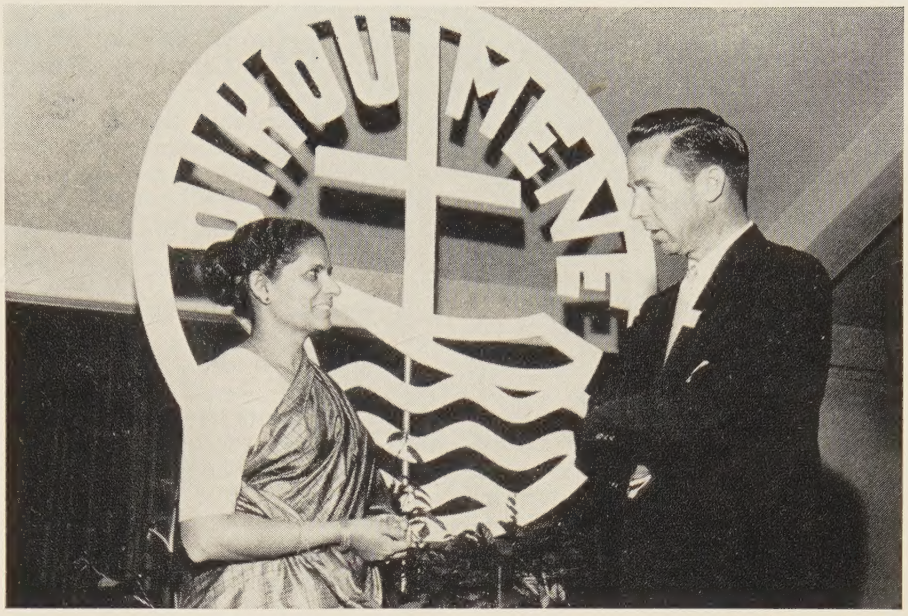
n fostered by The United Chris-
Missionary Society to serve the
nerous Spanish-speaking people
have come to the community
n churches established in Puerto
o by Disciple missionaries during
past fifty years.
a Hermosa, one of the churches
ch will constitute the Spanish-
erican Union, is about to build
ew church and community center
110th and Fifth Avenue in the
rt of New York City's vast Puerto
an population. Others of the
rches are in Brooklyn, the Bronx
Bridgeport, Conn., and in other
ts of Manhattan.

ciples Extend rk in Thailand

NAKON PATHOM, THAILAND.—Dr.
Mrs. Douglas Corpron, newly
nmissioned missionaries with The
ited Christian Missionary Society,
l be taking up work among the
ens in a new outpost on the
ma border in Thailand.
They will work in an area sur-
ed by teams of missionaries and
ai leaders on eight expeditions in
6 and 1957. Tribespeople of
thern Ganburi and Tak prov-
es were found to be friendly to
istianity, and a number of the
ens from Burma were already
istianized by Baptists working in
t country.
On the basis of survey findings,
United Society's board of trus-
s recently approved establishment
the new evangelistic and medical
sion effort.

ristian Educators Seen Leaders for Unity

LAFAYETTE, IND. (RNS).—Chris-
n educators are largely respon-
e for the current trend toward
rch union, delegates to the recent
tional Conference on Christian
ucation here were told.
red Hoskins, minister and secre-
y of the General Council of the
ngregational Christian Churches
l a co-president of the new United
urch—which called the conference
oke at Purdue University where
ne 5,000 delegates were gathered.
peaking on the conference theme,
ne Lord, One Mission," Dr. Hos-
s said the cooperative church
vement was "seeded" by Christian
icators in week-day schools of reli-
n, vacation church schools, col-
e departments of religion, and
ological seminaries.
More than prophets, or priests,
workers of miracles, or healers
ecclesiologists, or those gifted with



—World Council Photo

Miss Renuka Mukerji, educator of Madras, India, and Robert Tobias, associate executive secretary of the Council on Christian Unity, Disciples of Christ, chat during meetings of the World Council of Churches held this past summer in Denmark.

WCC Hailed as Force for Peace

THE World Council of Churches was hailed on its tenth anniversary by Anglican Bishop George K. A. Bell of Chichester, England, as "a force making for justice and peace by its very existence."

Dr. Bell, honorary president of the World Council, declared in a sermon at Odense, Denmark, in late August that the international organization contributes to world peace by "including member churches from countries in which governments of the most opposite character exercise authority and by its witness to the truth that God is sovereign over all earthly sovereigns and that every government is responsible to Him."

Dr. Bell preached before more than 1,000 persons at a service, televised by the Danish State Broadcasting Network, which was held in connection with the annual meeting of the World Council's Central Committee in Nyborg. *(See editorial correspondence on pages 10-11.)*

He urged the World Council to continue "building a bridge over the abyss which separates nations" and to work toward "a visible unity of the whole church of Christ, which includes not only the Orthodox and other ancient churches, but also the church of Rome."

"I am not speaking now of additions to the council's member churches," he stressed, "but of the visible unity of the whole church."

The WCC, he pointed out, is not a world church, adding that "its vitality and strength depend not on a central organization but on the support it receives from the rank and file constituents of member churches in their own lands."

Four current World Council presidents were with Dr. Bell on the program.

---

tongues," he said, "the church's teachers have stirred up and supported the ecumenical movement."

Dr. Hoskins said that church union emphasis "comes largely from a new living with the Bible as the adequate authority for faith and morals and from a new appraisal of the Word at points where we for so long have been inattentive or at least unreceptive."

The ecumenical movement is not, he said, a reflection of the business trend toward consolidation and mergers nor a sign of the contemporary increase and improvement of communication and transportation.

Hospital Loan Bill Signed

WASHINGTON, D. C.—A law has been enacted here which will permit groups having "conscientious objections" to accepting federal grants to borrow funds for hospital construction at long-term, low-interest rates.

The law is an amendment to the Hill-Burton Act which provides federal grants to hospitals for construction purposes. Many hospitals con-

Special Days

Oct. 1-31	Church Loyalty Month
Oct. 5	World - wide Communion Sunday
Oct. 12	Men and Missions Sunday
Oct. 12-19	Week of the Ministry
Oct. 17-22	International Convention Assembly, St. Louis, Mo.
Oct. 19	Layman's Sunday and World Order Sunday
Oct. 26	Reformation Sunday
Oct. 26-Nov. 2	Christian Literature Week

ducted by Southern Baptists and other Protestant groups have refused government grants on the grounds that acceptance of such grants by sectarian institutions violates separation of church and state. Many Roman Catholic institutions and some Protestant hospitals have accepted grants.

Says Lack of Funds Slows Refugee Work

NYBORG, DENMARK.—Shortage of funds is slowing the refugee resettlement program of the World Council of Churches' division of interchurch aid and service to refugees. This is the statement of Edgar Chandler, its associate director.

He outlined the financial situation at the annual meeting of the World Council's Central Committee here.

Dr. Chandler said that thousands of refugees are still homeless because of political agitation in many parts of the world.

Hitherto the chief bottleneck has been to obtain visas for refugees seeking to enter new countries or exit permits for those wishing to leave a country.

Dr. Chandler estimated that about $1,500,000 was needed to resettle refugees for whom homes were available in South America, Australia and the United States.

October 1 Set As Prayer Day

WASHINGTON, D. C. (RNS).—President Eisenhower has called on Americans of all faiths to pray on Wednesday, Oct. 1, for a just and durable peace "under the guiding hand of Almighty God."

In a statement proclaiming Oct. 1 as a National Day of Prayer, the President also asked that all visitors in this country, "each according to his own faith," join Americans in praying.

"In our time," he said, "buffeted by unprecedented changes and challenged by an aggressive denial of D vine providence, we have continuin need of the wisdom and strengt that comes from God, and we sha always find our highest satisfactio in a steadfast purpose to know an to do his will."

Says Communism Not Substitute for Religion

ANN ARBOR, MICH. (RNS).— Communism is no substitute for religion and this is one of its failings, Harrison E. Salisbury, Moscow correspondent for The New York Time from 1949 to 1954, said recently i a talk at the University of Michiga here.

In the forty years of its Russia rule, communism has not been abl to wipe out religious faith "an probably cannot do so in the fu ture," Mr. Salisbury declared.

Speaking on religion and Sovie affairs, the authority emphasize that it is not the church but faith which flourishes under Red rul Persecution tests the faint-hearted cuts away the "super-structure o temporal things" and gets down t the spiritual core of religious exper ence, he asserted.

"Communism cannot destro

Sees Need to Save Small Rural Churches from "Extinction"

AMERICAN churches need to study the rapidly changing character of rural life in America in order to save their small rural churches from extinction.

This is the warning of Representative Brooks Hays of Arkansas, president of the Southern Baptist Convention, in a recent speech in Virginia at homecoming services in a 106-year-old rural church.

"The large city churches get enough attention," Mr. Hays said, "but it is out here in the country where we must focus our concern."

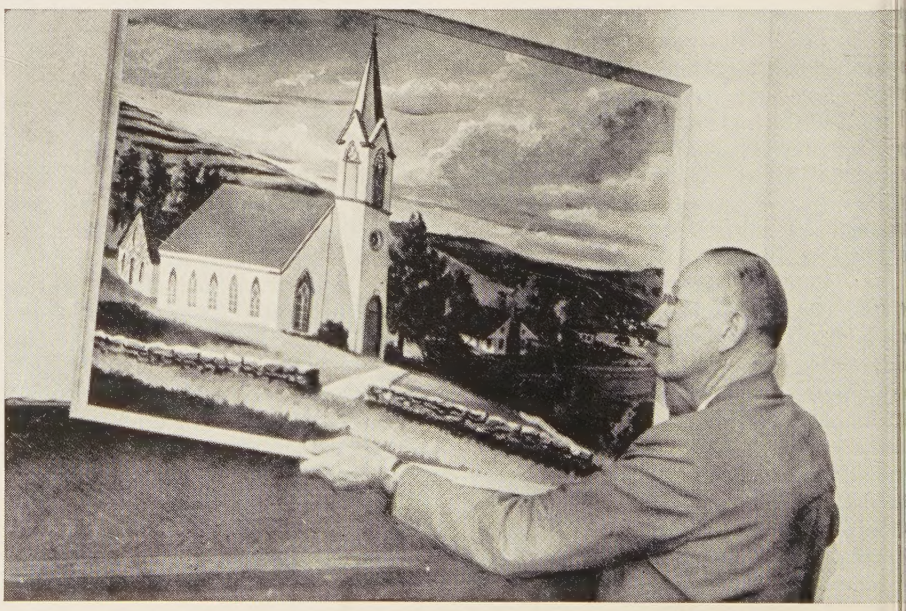
"Few people realize how rapidly the economy of rural areas has been changing, converting them to what our sociologists call 'rurban' communities," the Congressman declared.

He said that churches need to enlarge their scope and their programs in the direction of those who live on farms but work in the cities.

In some places where average income is low, Mr. Hays said, the churches in such areas need to be regarded as in almost a mission status.

The real point, he said, was that the rural churches need to be mor progressive. Struggling churche should study those that have de veloped vigorous programs.

"Too many of our country church es," he said, "stand virtually empt with a cemetery beside them, and th cemetery is only too vivid a symbol.



Among Disciples of Christ who have helped develop stronger rural churches is Seth W. Slaughter, shown here in his office. Dr. Slaughter retired this past summer as the dean of the Missouri School of Religion located at Columbia.

—RNS Photo

a," he stressed. "Persecution may the church many temporal pos- ons, but it deepens and strength- the role of religion and belief in in the masses of people."

s an example, Mr. Salisbury cited Russian Orthodox Church, ch, although it has fewer church- n the Soviet Union today than 917, estimates its communicants 0 million persons.

This is a substantial portion of adult population of the Soviet ion and includes countless party nbers who have retained their be- s despite Marxian teachings," he l.

Mr. Salisbury does not regard the ssian Orthodox Church as a pup- of communism. "I think that the ssian church, having endured secution of every kind," he de- ed, "has survived and is today wing because of its deep spiritual ts, because it is serving its people, l because its faith has been puri- l by the sufferings it has under- ne."

The church is a rallying place for ople under communism, he said. quoted a young Hungarian free- m fighter, now in the United tes, as saying, "Almost everyone Hungary goes to church now, en those who did not before the vent of communism."

However, Mr. Salisbury stressed, ny Christians and Jews behind e Iron Curtain are bitterly perse- ted.

creases Expected Church Finances

INDIANAPOLIS.—Local expense for ristian Churches (Disciples of rist) will have increased 216.8 per nt in the twenty years before 1970. the same time Protestant church embership will have increased 58.1 r cent and per capita personal in- me will have increased 50.8 per nt.

These figures, based on govern- ent and church statistics, were re- rted recently to the Council of encies of Disciples, meeting at lver-Stockton College, Canton, o. Citing the figures was Glenn Lacy, director of research for Uni- d Promotion, the "community est" agency of Disciples.

According to Mr. Lacy's projec- n of current statistics, the Chris- n Churches (Disciples) can expect increase between 1950 and 1970 204.8 per cent in per capita giv- g to designated and undesignated ses of Unified Promotion. This uld mean a total in 1970 of $13,- 3,000.

In this photo members of the "work week" program at the Edina, Missouri, Christian Church pour concrete for the front walk. From front to back, toward church, are Victor Ehly, Kay Callison, Jack Bodard of the state missionary society, Eugene Frazier, Missouri youth work director, Anita Klocke, Nancy Marble, Larry Fetters.

—Photo by Joseph T. Todd

Youth Experiment with "Work Week"

A TOWN and country church "work week" for youth, the first of its kind among Disciples of Christ, was held in Edina, Missouri, this past summer.

Ten young people from Christian Churches in the state of Missouri joined with five from First Christian Church of Edina in this work week, held at the Edina church. Guiding the program was Jack Bodard, director of town and country church for Disciples in the state of Missouri.

Joseph T. Todd, Edina minister, says that "if an evaluation of this project shows that it was successful, this project will be held in other Missouri town and country churches each year."

At the Edina church the walls and woodwork inside were painted, the floors were sanded and varnished, and new concrete was poured in front of the church. A walk was laid and gravel spread; a new fence was built, and the church grounds were mowed.

Mr. Todd says that the "busy schedule did not interfere with the morning and evening devotions, which were given by the young people each day." Also, youth discussion periods were held and recreation was provided.

Colorful Indian Leader To Address UCW Assembly

DENVER, COLO.—The Hon. Rajkumari Amrit Kaur of India, a government leader who has long been a friend of Disciple missions in her country, will be one of the principal speakers here at the eighth National Assembly of United Church Women. She will speak to the 3,000 women attending the convention Oct. 27-30.

Minister of Health for India, she was Gandhi's secretary for fifteen years and for a time was imprisoned for her part in the independence movement in her country.

Japan Christians To Aid A-Bomb Victims

TOKYO.—Japanese Christians are launching a three-year program to aid victims who are still suffering from the effects of the atomic bombing of Hiroshima and Nagasaki.

The new program, directed by Japan Church World Service in cooperation with the National Christian Council of Japan, is a result of a recent intensive survey in the two cities led by a professor in Tokyo Union Theological Seminary.

According to the report, "the range and depth of misery caused by atomic bombing . . . strengthens the impression that in many ways this tragedy is qualitatively unique in its effect on human life and in the demand it makes on society as a whole to alleviate the suffering of its victims."

Centers will be maintained in the two cities to coordinate relief work already being done, to distribute supplies, to carry on case work with individuals and families affected by the bombing, to do group work with youths, to give vocational training to bomb victims and to widows and orphans, and to carry on Christian evangelism.

A Disciple, Hallam C. Shorrock, is director of Church World Service

in Japan and Korea. Disciples contribute to the work of C.W.S. through their Week of Compassion offerings.

UNICEF Aid to Go To 43 Countries

UNITED NATIONS, N. Y.—Assistance to child health, nutrition and welfare programs in forty-three countries and territories has been approved here by the executive board of the United Nations International Children's Fund.

A total of $7,379,500 was allocated for this purpose by the thirty-nation body at its semi-annual session.

Church bodies around the world have been instrumental in supporting the work of UNICEF. Many Disciples of Christ participate each fall in the "trick-or-treat" Halloween collections made by volunteer workers in American cities.

World Council Sponsors Conference on Chaplaincy

GENEVA. (RNS).—Churches have a compelling obligation to provide pastoral care for all those in military service, delegates stressed at an international Conference on Churches and the Chaplaincy held recently at the Ecumenical Institute at Celigny near here.

Sponsored by the World Council of Churches, the conference was attended by thirty-six military chaplains from the United States and ten other countries. It was the first of its kind planned by the Council on a specifically international basis.

The conferees stressed that the churches cannot be absolved of responsibility for providing adequate chaplaincies when millions of men and women are caught up in military service around the world.

Countries represented at the conference, besides the U. S., were Canada, Great Britain, Germany, the Netherlands, Switzerland, France, Belgium, Sweden, Norway, and Indonesia.

Virginia Ministers Hit Enforced Segregation

FALLS CHURCH, VA.—A group of forty-three Protestant ministers and five Roman Catholic priests, representing all of the major churches in this city and suburban Fairfax County, recently issued a public statement that "enforced segregation in our schools on the basis of race is contrary to the will of God."

Among the signers were two ministers of Christian Churches (Disciples of Christ).

The ministers declared their unequivocal opposition to any attempts by Virginia segregationists to evade the Supreme Court decision ordering integration in the schools "including use of church facilities as a substitute for the public school system."

The statement said "it is inconsistent to talk to the state about its duty of upholding 'the law of th land' if we do not confront ourselv and our people with the challeng to surrender to a higher authorit the law and will of God."

"Enforced segregation not only d fies the basic law of the land, b more importantly, contradicts t very gospel which we are called preach," said the ministers.

Beneath the Spire

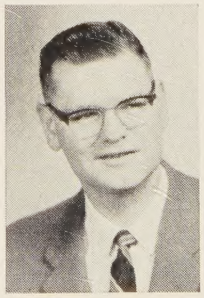
MRS. ALICE MARY CRANE, 90, has taught same Sunday church school class in Norwood Christian Church, Cincinnati, since 1923 . . .

Mrs. Crane

born at Henderson, Ky.; her grandfather and President Wm. McKinley were brothers . . . baptized at Madisonville, Ky., where she met Prof. Amos M. Crane whom she married in 1889 . . . resident Norwood since 1906 . . . honored with "This Is Your Life" program by Alice M. Crane-Bethany Daughters' Class last March; received flowers, birthday cake, "money-tree," and messages from President Eisenhower, Cincinnati mayor, governors of Ohio and Kentucky, among others.

* * *

CLAUDE E. BASKETT, 45, copy editor on *Oregon Journal*, Portland, member of Mallory Avenue Christian Church in Rose City . . .

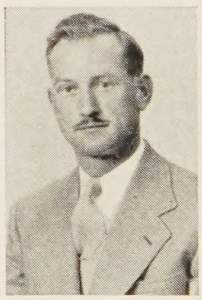


Mr. Baskett

born at Clarkston, Wash., educated Lewiston (Ida.) State Normal . . . he and wife, Freda S., have a daughter, Linell, 5 . . . former reporter, city editor of *Lewiston Morning Tribune* . . . was elder, high school class teacher, and board chairman of First Christian Church, Lewiston . . . now member Christian education commission of Oregon Christian Missionary Society . . . past-president Lewiston Rotary and Lewis-Clark Toastmasters' clubs; past area governor Toastmasters' International . . . one of editors at 1955 Columbia U. semin . . . free-lance writer; author *Tab Graces in the Home*, spiritual li pamphlet to be published in 195 wrote words and music for sever hymns . . . plays chess; favorite rea ing, church development boo studies on semantics, group dyna ics; reads science fiction for rela tion.

* * *

ALLAN JAMES HUNTER, 40, bo in coal-mining village ne Edinburgh, Scotland, son and gra son of coal mi ers who form the Church Christ (Disciple in the village . dropped out high school work in co mine at $2.00 p week . . . enlist in British Roy Artillery in 19 served in Midd East and Ita visited Holy Land; discharged 19 . . . then visited brother in Detro enrolled in Toronto Bible Colle graduating in 1949 . . . entered hi school at 29, graduating as valed torian . . . received A.B. degree fr Butler U.; completed residence st ies for M.A. . . . married Janet Ke 1950; four children: Bruce, Shela Gael, and Shoah . . . pastor Clar ville, Ind., Bloomingdale, Mich., a since 1957 at First Christian Chur Petoskey, Mich. . . . member Lio Club, board of directors School Retarded Children; state boa Michigan Christian Churches; sec tary Michigan Christian minist . . . played role of Peter Marshall drama, "The Man Called Peter" Petoskey Little Theatre last spri . . . hobbies are golf, nature studi personal library of 2,000 books.



Mr. Hunter

—BELL RIN

WORLD CALL

George Walker Buckner
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Your Church and Its Services

ORE and more churches are adapting the time of their services to meet the changing needs of people and to serve more effectively. This is a d sign. To assume that Sunday morning worship uld always be conducted at eleven o'clock and uld be preceded by a one-hour Sunday school ses- n is a holdover from pioneer days and does not make se. Neither is there rhyme or reason in assuming that members of a congregation should be in any one ticular Sunday morning service.

Roman Catholics, especially in large communities, ve made far better use of their church buildings and tneir time than have most Protestants. They conduct uccession of services at hours likely to fit into the bits and needs of larger numbers of their parishion- Many Protestant churches are now modifying their edules in order to serve the people better.

Many churches of Disciples of Christ now have two three morning worship services and an extended urch school session. In one such church the Sunday rning schedule is something like this:

Worship	*Church School*
8:00– 8:45	9:00 to 10:40
9:00–10:00	10:00 to 10:40
11:00–12:00	

HE one-hour-and-40-minute school period is usually for children up to high school. The 40-minute pe- d is for high school pupils and adults, with these osing either of the worship hours. The young peo- usually have another two-hour session for fellow- p, study and discussion in the evening. Parents can nbine either the second or third worship hour with 0-minute class period while their children are in the ger church school session.

A Unitarian church in Washington, D. C., recently cheduled its program to provide a two-and-one-half- ur church school session for all age groups up to h school. This period is from 9:45 to 12:15. Adult classes meet for one hour at 9:45. Worship services are from 11:00 to 12:15. The church made these changes because it feels the need for more than "one hour a week" for religious education.

We cite these simply as examples of what some churches are doing. We suggest only that churches which try to meet the needs of the people in today's world ought to take a good look at their programs once in a while. How long has it been since the leaders of your church have really done this?

A Church or Not a Church?

WHAT is a church? And when is a church not a church? Questions such as these have been raised pointedly as a result of a recent ruling of the U. S. Internal Revenue Service exempting from federal taxation business activities carried on by religious orders *"with sacerdotal* [priestly] *functions."*

Treasury Decision 6301 is of course an effort to state for tax purposes the meaning of an Act of Congress. We agree with Glen L. Archer that Congress surely did not mean "to favor church distillers tax-wise over other distillers." Dr. Archer is executive director of Protestants and Other Americans United for Separation of Church and State. He earlier protested efforts of the Christian Brothers of California to recover $490,000 of corporate income taxes on the ground that they are a part of the church. (See p. 9 July-August WORLD CALL.)

THE recent ruling does not settle the case of the Christian Brothers, for they are a lay order. But they argue that they too are a part of the church, even though they have no "sacerdotal functions."

We do not know whether Decision 6301 correctly interprets the law. The law may have been poorly framed. We do hold that if churches want to go into business they should be subject to regulations which apply to other businesses. More to the point, we think churches will do well to avoid such involvements. "Let the church be the church."

"You're in Denmark Now"

Correspondence from Scandinavia and Switzerland

EDITORIAL NOTE: *World Call's editor, George Walker Buckner, attended the annual meeting of the Central Committee of the World Council of Churches in Nyborg, Denmark, in August. He also attended the meeting of the board of the Ecumenical Institute at Chateau de Bossey near Geneva, Switzerland, where he was elected vice-chairman of the board. Dr. Buckner writes here informally on Scandinavia and on the Ecumenical Institute. A later issue will carry comment on some of the actions of the Central Committee.*

ALL who visit the Scandinavian countries come away with respect for the strength and intelligence of the people. Most such guests carry with them also a feeling of affection for these people. They are self-respecting, rugged and resourceful. They are also friendly, considerate and warm.

Two experiences in Denmark this summer point up these qualities. One took place on my first night in Copenhagen and one on my last.

On a plane from Zurich I met a Danish businessman returning from Rhodesia who told me that the Copenhagen hotel where I had reservations was not centrally located as I had hoped. Later, as I was getting my bags at the airport, I asked a porter how to get to my hotel. Just then my new Danish friend stepped up to say that his wife had met him in a car and they wished to take me to my hotel on their way home.

The porter took our bags through customs inspection and out to the car. Wishing to care for this service for both of us, I handed him a 5-kroner note—about 73 cents. The porter protested that it was too much and insisted on giving me back some change. My host looked at him with approval and said to me with unconcealed pride, *"You're in Denmark now."*

Recalled Words Often

Many times I recalled these words as on the streets, in homes and on trains and boats I met a courteous, friendly people. Strangers were not "suckers" to be taken in, but guests to whom one felt he owed the best he had to give.

This was especially true at Nyborg where the Central Committee of the World Council of Churches met for ten days. Church leaders, civic officials, bus drivers, hotel people and others helped make the days there more than a wearying routine of meetings each morning, afternoon and evening. It was as if each were saying, "You're in Denmark now. What can I do to make your stay here a pleasant one?"

An especially lovely touch of hospitality came at the meeting's end when all were invited to Copenhagen for a reception at Christiansborg Palace, an ecumenical service at the cathedral with the King and Queen present, a tour of the city and of church institutions, and a luncheon at a deaconess home.

For this final visit to Copenhagen each was invited to be a guest in a Danish home. Those who accepted this hospitality were richly rewarded. They saw and felt and learned much that is not to be found in any hotel. Many friendships were made.

My own host was a former government official and agricultural college teacher. As a doctor of veterinary medicine, vaccines were his specialty. He had led in eradicating completely from his country a major disease afflicting cattle—an important service to the great Danish dairy industry. He is active on international scientific committees and is author of studies in English as well as in his native tongue. Though retired from official duties, he is still active in study and practice. Since I was there, the famous Belgian University of Ghent conferred an honorary Doctor of Medicine degree on him in recognition of his scientific contributions.

Welcomes Another Guest

Dr. Thomsen met me in the cathedral at the end of the service and welcomed me warmly. As we waited for a taxi I saw a friend whom I introduced. When my host learned he was going to a hotel, he offered to take him there, but on the way insisted that he come home with us so we might have supper together.

The remembrance of that friendly home is something I shall always treasure. And I am sure others had like experiences. I wonder if our people are as thoughtful of guests who come from other lands.

The four Scandinavian countries—Norway, Sweden, Denmark and Finland—differ in many ways, but they also have much in common. Much of their history is a common history and their languages are enough alike that they understand one another. All hold to a basic belief in democracy and possess deep social concerns, habits of industry, thrift and integrity and a sensible understanding of their place in the life of the world of nations. They believe the best way to strengthen democratic ways of life is to improve the lot of the people. Living next door to a communist dictatorship, they are neither awed nor made hysterical by it. Possessed of a deep sense of self-respect they regard others with respect.

All Suffered from War

All four Scandinavian countries were affected by World War II. All but Sweden suffered directly from it. Yet all have done more than their part in caring for refugees from war and revolution. Norway, for example, with a population of 3,500,000, received 1,95 refugees between 1945 and 1956. Then it admitted 1,600 refugees from Hungary after the uprising there. In addition, many Hungarian students have been admitted. Of these, 120 are being supported in Norwegian universities by Norwegian students who give up to five kroner (73 cents) a month for this purpose.

Arne Fjellbu (*fyell-boo*), a lawyer and son of Bisho

ellbu, directs Norway's refugee program both for e church and state. He is most proud of the way ey received the Hungarian refugees. Passing up long vestigations, they rushed the refugees through camps thout questioning and without a single contact with lice of any kind. The psychological effect on these ople coming from a police state was tremendous. nly after they were settled in private families did ficers in plain clothes come to question.

A result is that the refugees have adjusted remarkly well. Only a few have been sent back—and these r crimes committed and for no other reason. Except r voting, refugees have the same privileges as citens of the country, such as health and unemployent insurance.

I was interested in something Mr. Fjellbu said about e Scandinavian concept of law. It is not based on e legalistic Roman idea of law and justice. Rather, is based on an idea of what is right and fair in a rticular situation. Legislatures pass laws, but judges e expected to place chief importance on what "seems ght." The letter of the law is thus often set aside. And orway has almost no crime.

Folk High School Movement

One of the most vital movements in Scandinavian fe has been that of the Folk High Schools. They had eir origin in Denmark, but are found in some form n all Scandinavia. During the Central Committee eetings we visited the famous Danish Folk High chool at Ryslinge. Earlier I had spent part of a day t the well-known Folk School and center at Sigtuna, weden, headed by Dr. Olov Hartman. The Folk chools seek to revive the ancient culture of the eople. They also try to relate religion to the national ulture.

Danish Folk Schools draw young people especially rom the farms. In Sweden they have reached indusrial workers and the middle classes also. They stress iberty and individual and common responsibility. The pirit of true religion is at their heart. Dr. Hartman aid that many at Sigtuna are people who passed up higher education and later felt the need for it. They range from 18 to middle age. No marks are given. They try to make courses for man rather than to make man fit courses. They make much of song, poetry and drama. Discussion and participation of the students are of first importance.

In the fourth Scandinavian country, Finland, churches show signs of great vitality, as do the remarkable people. The last war aroused the churches, they say, to greater need for serving people. Churches are open weekdays. They have active programs, do welfare work and marriage counseling, and have summer camps for children and old people. They are building churches in new communities. Helsinki churches have a paper with a circulation of 97,000 which goes to all church families without charge. Many church leaders like Bishop Gulin are troubled because they feel they are not reaching the masses of industrial workers. Their concern is a tribute to their vision.

At Ecumenical Institute

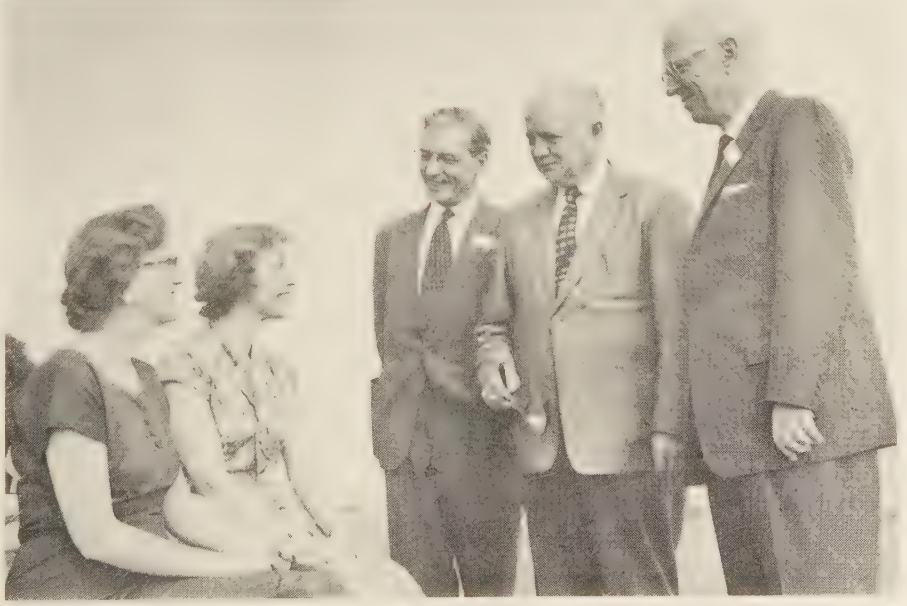
Before going to Denmark I spent three days at the Ecumenical Institute near Geneva. Young people and adults from all countries and churches come to this great center. It was made possible by an initial gift from John D. Rockefeller, Jr., and is supported by the churches. It is used to capacity and there is need for improved facilities and for increased support.

Disciples of Christ have had a part in the Ecumenical Institute in many ways. Disciple students have been there for courses and conferences. Robert Tobias received his doctorate from the University of Geneva in association with the Institute. Both Ronald E. Osborn and Howard E. Short have served on the faculty.

People from well-to-do countries come to the Institute at their own expense or are sent by their churches. Others come through scholarships and allowances. Disciples have fellowship with this program through the Week of Compassion. The Ecumenical Institute has brought new understanding to hundreds of future church leaders in all parts of the world.

Disciples in Denmark

Pictured here are five Disciples who were present for the annual meeting of the Central Committee of the World Council of Churches at Nyborg, Denmark, in August. At extreme left and right are Mrs. Leslie Smith and Dr. Smith of Lexington, Ky. Second, third and fourth from left are Mrs. and Mr. Wm. Baker of Edinburgh, Scotland, and Roy G. Ross of New York. Mrs. Smith and Mrs. Baker were present as guests. Dr. Ross was a fraternal delegate from the National Council of Churches in the U.S.A. Dr. Smith attended as a consultant for the World Convention of Churches of Christ in the place of Jesse M. Bader. Mr. Baker came as a member of a church (British Disciples) without representation on the Central Committee. Geo. Walker Buckner was also present as a Committee member.



—Photo by John Taylor, WCC

"It Makes a Difference What You Read"

By MYRON C. COLE*

IT is not uncommon to hear a group of ministers complain about the layman's reading habits, just as each summer they complain about church attendance. The ministers may tell one another stories about the things their church members don't know, and one wonders sometimes if the average layman reads at all.

But the truth is that our laymen do read; they read widely in some areas of their interest.

I remember an experiment my father conducted during an evening service. His purpose was to show the contrast between the members' "secular" reading and their religious pursuits through magazines and periodicals.

"How many of you," he asked, "subscribe to the morning paper, the evening paper, *Reader's Digest*, the *Saturday Evening Post, Life, Time*, etc.?" He asked for a show of hands. And then he inquired, again asking for raised hands, "How many of you subscribe to WORLD CALL, *The Christian-Evangelist, The Christian Century*, or other church publications?" The evident contrast alarmed him. It was still more disturbing evidence as one compared the money spent for secular and for religious reading.

Reacted to Experiment

His immediate reaction to the experiment was—and I can still remember some points of the sermon he preached later—"It makes a difference what you read!"

We have used—perhaps overused—the phrase, "You are what you read." It expresses some truth but perhaps it is an oversimplification, and it may just be that it only bothers our conscience and does not challenge us. Perhaps we understand the title of this article better—"It makes a difference what you read." There is choice, freedom and challenge in such a phrase—and this appeals to the American mind of today.

A recent Gallup poll reminds us that the United States has the highest level of formal education in the world, but fewer people here read books than in any other major democracy. At the time of the survey fewer than one adult American in every five was found to be reading a book. In England, where the typical citizen has far less formal schooling than the average citizen here, nearly three times as many read books.

This makes us wonder if Americans are reading the magazines and periodicals they used to—particularly when we realize that certain well-known magazines have lost readers and ceased publication.

But while there seems to be a dearth of information and knowledge on the part of many church people, I still believe that our laymen do read, for not a small percentage are caught up with the challenge to "advance in wisdom and in stature and in favor with God and man." Many are subscribing to WORLD CALL and other fine church periodicals because they are realizing that it makes a difference what they read.

Books Help Modern Churchman

The religious press of America and the continent is printing books with the goal in mind of educating the modern churchman. While it has modernized its approach, its publications still retain rich substance and the values of our biblical and historical heritage.

And while I do think that our laymen still read, I am aware that they must constantly be challenged by the reading material that is at hand. From the pulpit and the church school class, as well as through every other medium that the church may use, must come the constant reminder that great books and fine periodicals are available. And from these same sources must come the challenge to become more constant and intelligent readers of the Book of Books—for it is through biblical insight and the knowledge of the life of Jesus that the churchman really grows.

In the last analysis, the structure of the free church in modern society may well depend upon the people of today's church who realize that "it makes a difference what you read."

Good reading material belongs in each home. Suitable books and magazines should be available for all members of the family. The author of this article points out that among these various publications should be a selection of religious books and periodicals, which aid in Christian growth.

*Dr. Cole is minister of Central Christian Church in Indianapolis, a church which has adopted the World Call Every Home Plan and has developed a church-wide interest in good reading.

—Photo by Vivrett

partments for the elderly are now being built in Denver, Colorado. lere Kelly O'Neall, left, pastor of Central Christian Church, checks lueprints with the architects and the construction superintendent.

The church can work in four areas to make fruitful

All the Years of Our Lives

By WILLIAM R. VIVRETT*

THE manager of a large branch bank in a metropolitan center retired recently and immediately became the administrator of a church of three thouand members.

An elementary school teacher in retirement has efectively directed the nursery in a church on a partme staff basis.

The community and world relations department of n inner city church is currently chaired by a retired ertified public accountant with a retired electrical ngineer as co-chairman.

Retired Dean Serves Church

One of the deans of a fine college for women retired vo years ago and is now actively engaged in signifiant church leadership and in helping make policy in ne of the more important YWCA's in the country.

A Russian musician who had escaped the Commuist revolution during World War I and had become United States citizen, now past the age of retirement nd living on old age assistance, found new purpose in fe by volunteering his services in a local Christian nurch. No task was too menial for his hands.

Any pastor could cite dozens of persons who, like the bove, have discovered that the years of aging and rement have been fruitful beyond imagining. To no nall degree this depends on two things—what the nurch is able to do for its retired and aging members, nd what the members are ready and willing to do for ne church.

Sometime ago the governor of the Commonwealth of Pennsylvania authorized a series of public hearings on the problems associated with the aging. Competent observers were present to record the results of those hearings. The document is weighty but the conclusions may be stated briefly: aging persons want and need assurance in at least four major areas of life—income maintenance, adequate housing, protection against calamitous illness, and something to do and a place to do it.

Traditionally the church has concerned itself with the fourth need. It has developed programs of purposeful activity for the aging; it has reiterated the ends for which we both live and die; it has insisted that as long as we maintain Christian care and concern for others we live, no matter what our chronological age may be. It has thus offered retired and aging persons "something to do and a place to do it."

Fellowship of Whole Group

There are certain hazards in developing a program for the aging in the church. For one thing no church ought to stratify its members on an age-level basis without making provision for the fellowship of the whole. Every group in the Christian Women's Fellowship should have wide age distribution; the men's organizations should be broadly representative of all ages. The retired ought not to occupy some back eddy in the mainstream of church life. Official boards require a well-balanced personnel with the aged members given responsibilities within their physical capacities.

Another hazard is the frequent demand for more ac-

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tivity than is physically possible or desirable. Many have punched time clocks for forty years and have looked forward to relief from that demand. To organize a club for the aging—call it by what name you wish—and make exhausting activity a regular part of the program defeats the purpose of the club. It must be as flexible and as varied as are the needs of the persons who are its members. Moreover, many of our aging do not want to be organized; they have been members of organizations in the church and community, carrying responsibilities beyond counting, and now seek to escape from some of the pressures associated with the "organization man." They are entitled to this escape.

The church needs to go beyond the traditional program of groups for retired and aging, providing rooms and facilities for their meetings, leadership for club activity, visits to those hospitalized, communion to the shut-ins, and cards on their birthdays, and occasionally honoring their work in the church. To be morally responsible the church also muct act in the first three areas in which the retired need assurance: income maintenance, health and housing.

Inflation Is Threat

Retirement income is usually derived from individual savings, pension plans, Social Security, or a combination of two or more of these sources. When none of these is available, or when the amount is inadequate, Public Assistance seeks to bring income up to provide a minimum standard of living in decency. The greatest threat to retirement income is inflation. That is a tangible fact the church must confront, and the church must act responsibly to exert its influence to curb this economic threat. Inflation seriously injures the aging members of the churches who are living on fixed incomes, often depriving them of decent health standards, sharply curtailing their participation in church or community activities, and producing other anxieties leading to dependence and despondency.

This is a field of legislative action in which the church has a responsible part to play. We must plead the cause of the aged in the area of income maintenance.

Health Is Major Concern

There is agreement everywhere that health is a major concern to the retired and aging. There is little agreement on the plans offered for providing protection to those whose concern is most vital in this area. It should be the business of the church and its members to study these proposals and to speak intelligently about the consequences of long and serious illnesses of its members. "I was sick and ye visited me" is a Christian imperative, but equally imperative is making possible adequate care for the sick. Aged couples who worked years in their vocations, saving modestly as was possible, have seen life savings disappear in a calamitous illness. No church calling itself Christian can remain unmoved in the face of this experience. It must get into the legislative arena and fight the cause of its aged and infirm.

One of the most encouraging sights in the nation today is a project in Denver, Colorado, called "Apartments for the Elderly." It is sponsored by the Denver Area Association of Christian Churches. More than sixty family units will soon occupy the six-story structure designed for the special needs of the elderly. Here the churches have acted responsibly and thoughtfully in the area of need for "a place to live." There are efficiency apartments and one- and two-bedroom apartments to meet the requirements of its occupants at a cost commensurate with retirement income. No greater comfort can come to the aging than the provision of adequate housing. The churches in Denver have done what they could to meet this need.

If the church can help to make fruitful the years of retirement by its attention to those four needs of the aging, it is equally necessary for the rapidly increasing number of those above sixty-five to give of their energies to the church.

Counseling for Retirement

One thing the church ought to have from its retired members: the benefit of wisdom that comes with experience in preparation for retirement. Every church has "middlers" who, within ten to fifteen years, will be facing retirement. Whether these years are fruitfully lived, or fearfully lived, depends in large measure on intelligent preparation and mature planning. If counseling for marriage is important for the young, counseling for retirement should be a major concern for the church program. And who can counsel better than those who have made the adjustments required and have accomplished the transition without mental and spiritual shocks?

Once or twice a year the "middlers" and the retired could experience a special kind of fellowship in which both could come to a greater understanding of what life holds for the aging church member. The aged would be strengthened by this demonstration of interest and concern; the "middlers" would find preparation for retirement not depressing but a new adventure in living.

Can Accept Responsibilities

Remembering that physical strength often determines the extent of participation in church life, the aging member can accept those responsibilities which are of shorter duration. He can serve on special committees; he can teach a church school class for one quarter; he can help with a special project that ends within a period before his strength is exhausted. One church has in its women's organization a service group that has been working on a sewing project. The group has a small unit of aged women called "benders;" they bend seams for others to sew. The "benders" are essential to the project and the fellowship is enriched by their presence and their work.

The church must have a place in its life for both the child and the man, but especially for the "benders" because their number is growing rapidly. And the "benders" must have a place in their lives for the church.

The obligations of the church to the aging are no different from those it has toward all within its membership. A great hope is in those Disciple and other Protestant agencies presently at work making all the years of our lives fruitful in the Christian meaning of that word.

—RNS Photo

Reformer Martin Luther saw the church losing spirit of freedom. He is shown in drawing above, after he has posted his challenges.

Stand Fast In Freedom

Reformation Day Meditation

By DAVID H. C. READ*

AVE you ever wondered what made the Prodigal Son ve home? It was a od home. His father uldn't have been too ict or he wouldn't ve handed over the h so readily when the n went away, or been ready to kill the fatted f on his return.

I believe he was bored. eading between the es, can't we sense a ry kindly, respectable mily—with nothing to er a lad of spirit? Life as calling—life that emed to beckon from yond the hills that dged his father's home. is brother on his daily unds wasn't really liv- g.

What was wrong with e Prodigal and what n go wrong with every ungster who breaks t on his own is not e desire to be free, but e illusion that freedom n be gained by throw- g off all allegiance and ligation. Freedom is t the absence of ex- rnal restraint: for ere is no more mon- rous tyrant than the vakened ego craving r immediate and ever ore demanding satis- ctions. To make one's vn self the inner Lord, e self that always cries Give *me*!", is what the ble means by sin, and is is the verdict of our rd. "Verily, verily, I y unto you, whosoever committeth sin is the *slave* sin."

The fact is that neither the elder brother nor the unger were free men. They were slaves—one within e dismal circle of self-righteousness; the other in the ils of his selfish passions. There is only one place here the light of true freedom shines out in this story: eedom begins at the point where the Prodigal stands gged in the presence of a welcoming Father, a wan- rer returned, a sinner forgiven. This is the begin- ng of real liberty.

This is what the apostle means by the "liberty where- th Christ hath made us free." It is the freedom con- ferred on us by the Lord to whom we yield our lives in penitence and faith; the freedom that we know when we have come home to the family of God; the freedom that comes with the words, "Thy sins be forgiven thee; go in peace."

Everyone who has ever made a serious Christian commitment knows something of this freedom. For the moments when we have been most truly free are those times when we have been closest to Christ, and we know to our cost that when we have been furthest away from him our bondage has been greatest.

Paul knew the dangers of slipping back into a religion that is less than Christian. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

But the "yoke of bondage" to which our text refers is also the bondage of the Elder Brother. This is a more subtle bondage and the special temptation of the serious, decent and religious man. The Elder Brother stands for an imposed code of behavior, a rigid pattern, an exact and unrelenting justice. His relationship to his father was based on law—he earned his keep; and not on love—for he could not understand the spontaneous grace that ran to meet the sinner and threw a party in his honor. But this grace, this undeserved mercy, is the message of the gospel. Christ meets us where we are, pardons our sins, and calls us to a life of glad and free response.

This Christian liberty is such a surprising gift that we can scarcely receive it; such good news that we can hardly believe it. And so, right from the beginning the Christian church has been apt to slip back into some form of legalism. It had happened already in New Testament times. The Christians to whom the apostle was writing had "fallen from grace." They were Jewish Christians and they had been persuaded that as Christians they ought also to observe all the old laws;

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but no, said Paul, you can't have it both ways. Either you live in the fellowship of freedom, trusting in God's grace, or you return to the rule of the law.

This battle was won, but as the centuries rolled on, a new threat to Christian liberty arose within the church itself. As it acquired power and authority, as it developed a hierarchy and an elaborate system of beliefs and ceremonies, as it adapted itself more and more to the temperament of pagan man the gospel was again submerged in a sea of legalism. The magnificent achievements, the monumental splendor, the great saints and thinkers which were part of medieval Catholicism ought not blind us to the startling contrast between this mighty system and the New Testament message of the liberty with which Christ has made us free.

Church Recalled to Freedom

However much we must deplore the rending of the church of Christ and the terrible barriers that grew up to separate men and women who believe in Christ, never for one moment can we regret the movement of the Spirit by which the church was recalled to the gospel of the free grace of Christ and the liberty of Christian men.

But we cannot leave the matter here—as if our Christian liberty is assured by the fact that we are Protestants. All churches and all Christians are constantly subjected to new yokes of bondage. There is the Protestant legalism that threatens the gospel in every age. Sometimes it has taken the form of a harsh and censorious moral code such as that which drove Robert Burns to satirize the Holy Willies of his day. At other times it appears as a list of taboos which are foisted on evangelical Christians—a handful of "Thou shall nots," varying from time to time and from place to place, which are imposed as part of the gospel.

Dangers in Present World

And at all times, particularly here and now, there looms up a kind of conventional moralism, a "churchy" pattern of behavior, to which the Protestant Christian is expected to conform. When a man tells you he cannot join a church because he's not the type—don't you sense the yoke of bondage into which we must have slipped? For "if the son shall make you free, ye shall be free indeed"—free not only from Jewish law, or Roman law, but from those unwritten laws that creep around our Christian communities and entangle us in a yoke of bondage to prejudice and convention and have nothing to do with the gospel of Jesus Christ.

What is a Christian? He is a Prodigal returned to the Father. He has no claim. He has no rights. But he has found an astonishing welcome. He has met with love, a love that draws him into the Father's home, a love that is signed and sealed for him in the sacrifice of Christ. As he meets that love, accepts that love, and knows himself to be accepted he goes out to live by love, by faith, and by the joy that springs from a grateful and forgiven heart. The closer he is to his Lord, the less he will be entangled again in any yoke of bondage.

GROW or else! This is the challenge placed befor the American public by the distinguished pan of businessmen, economists and scholars who prepare the Rockefeller Brothers Fund report on "The Cha lenge to America: Its Economic and Social Aspects appearing a few months ago.

First, said the report, we must accustom ourselv to the idea of an expanding economy. "Growth is e sential if economic and social well-being are to be e panded" it concluded. Pointing out that a rapid rising population demands a rapidly increasing Gro National Product, the panel indicated the desirabili of a five-per-cent increase per year in our economy i order to increase not only our resources for consum tion but also our ability to continue to produce. Suc an economic growth is not the responsibility for bus ness alone, but "responsible trade unionism" an "government" also must contribute. Special emphas was given in the report to the part which might b played by government in terms of tax reforms, publ works, capital accumulation, control of currency, an control of transportation and natural resources.

THE report also dealt exhaustively with the soci benefits of such a growing economy as it envisione First and foremost it foresaw a possible doubling real wages in our economy in the next thirty yea Second, it saw the possibility of many "indirect ben fits," including gains in the fields of public educatio social security, unemployment insurance, medical ca and research, workingmen's compensation, and atte tion to the needs of some of the "pockets of povert in our economy.

The report is significant not alone for its compr hensive view of our economy and its future, but ev more for its emphasis on the "social or human" goa of the economy. Once it was the accepted assumpti that the goals of an economy could be measured terms of the "opportunity" which it gave to all me and especially to the exceptional and ruthless me to make money. Now, if this report is at all symp matic of the thinking of many of our business and p fessional leaders, the goals of the economy must measured first of all in terms of human welfare.

THAT this change in thought has been going over the last forty years is no secret to anyone. T report and others like it document how far it h moved.

One important economic question was not explor by the report. This crucial question is the relation wage increases to economic growth. Several importa social and ethical questions also were not explore among them the question of how best to provide the absorption of the products of a growing econo The assumption, for example, that increased adver ing or increased incomes will take care of increas production, is somewhat unwarranted. The questi of private spending versus public spending to provi for maximum social values is hinted at but not plored.

wo young Haitian visitors to the Schweitzer Hospital get brief lecture on smallpox vaccination from Mr. Shirer.

What Hope For Haiti?

Disciples Seek Out Answers In This Land of Great Need

STORY and PHOTOS by JAMES L. MERRELL

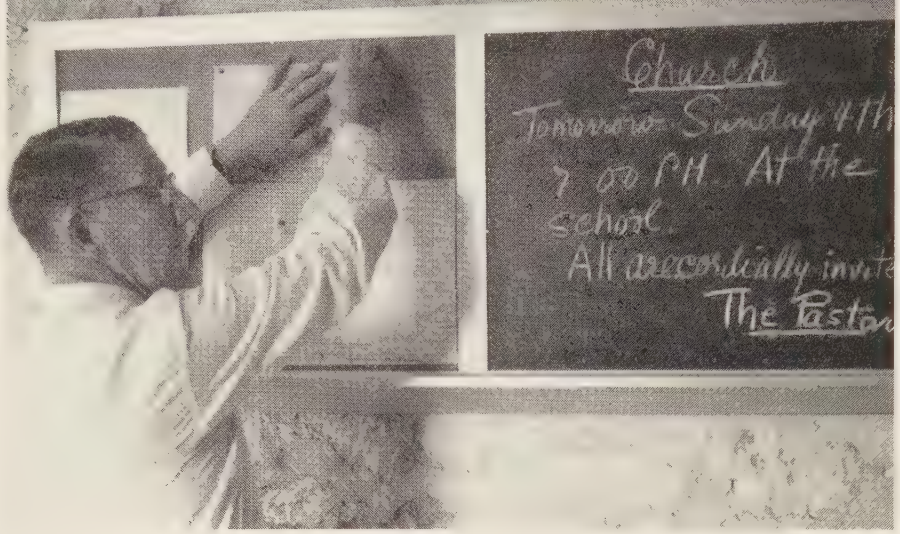
WHEN the young, helmeted Haitian soldier flagged us down with his rifle, our driver automatically applied the brakes to his little European-built car and we bumped over to the side of the road. This was not the first time we had been stopped abruptly on our 85-mile return to Port-au-Prince from the Albert Schweitzer Hospital at Deschapelles. Political intrigues had created some fear among the government's leaders, and this periodic "frisking" of travelers was a part of routine precautions.

But this time we were not asked to leave our car or to open our baggage. The guard—grinning and gesturing—was carrying on a lively conversation with our driver, Chaplain W. Lloyd Shirer of the hospital. When Pastor Shirer reached for the glove compartment of the car, we knew what was happening. This young army corporal wanted a copy of the Gospel of Mark!

We had no smuggled machine guns or camouflaged transmitters in our tiny Opel, but we did carry a good supply of these paperback editions of Mark, translated into Creole—a mixture of French, English, Spanish and African which serves as the common language of Haiti. We carried them for just such an opportunity as this.

This incident provides a glimpse into the total picture in Haiti today. On one hand are the overwhelming political and economic problems of the people and the enslavement of millions to religious superstition. On the other hand are the pitifully weak and divided forces of Protestant Christianity, trying to meet these challenges and find an open door. **CONTINUED**

Below, Chaplain Shirer guides an elderly Haitian amputee in the reading of the Scriptures. Mr. Shirer visits the hospital wards to cheer and counsel and to play sermons and recordings on his tape recorder amplification system.



Chaplain Shirer posts a notice about choir rehearsal on the hospital's bulletin board. A chalked reminder tells of the regular Sunday evening worship service.

As visitors to Haiti this past May we had spent some time with Pastor Shirer. There were brighter moments—such as this—when we saw a face light up and an eager hand reach out to grasp for some new truth.

But a question continually plagued us: What real hope is there for Haiti?

The tourist guide books call this Negro republic the "Star of the Caribbean." This might be the reaction of an American tourist who spends all his time in the plush hotels perched on the mountains high above the dusty capital. Life is gay in the night clubs and the expensive gift shops.

But there is little gaiety or *joie de vivre* (joy of living) for most of the three and a half million people crowded onto this barren portion of an island.

On our trip out to the Schweitzer Hospital—along the nation's only paved road—we saw the people and observed their life. We saw some working with crude hoes in small, rocky garden patches. Most of the people were idle and impoverished because there is little land to work and few major industries for employment. We saw the primitive huts, without even outside sanitary facilities, that serve the large Haitian families. We saw the voodoo priest's hut and the colorful cemeteries with "spirit holes" that testify to the hold that superstition has on the people despite the fact that Roman Catholicism is the state, tax-supported religion.

We saw enough of physical misery to convince us that Disciples William Larimer Mellon and his wife Gwen were right when they chose this land as the location for their venture of healing. And we saw enough of religious and social disorder to show us how important it is for The United Christian Missionary Society to provide the hospital with an effective missionary team.

Margaret and Lloyd Shirer, with their many-sided ministry, are helping to make the Schweitzer Hospital a center not only for the remaking of bodies but also for the transformation of minds and hearts.

A day or two with this energetic couple convinces the visitor that, despite the apparent hopelessness of things in Haiti, there is real hope. One must have faith in people, biblical "long-suffering" or patient endurance, and the ability to make every small opportunity count.

As Dr. Mellon, himself, told us, "We would not be here if we did not think that things could be made better and that people could grow in their understanding."

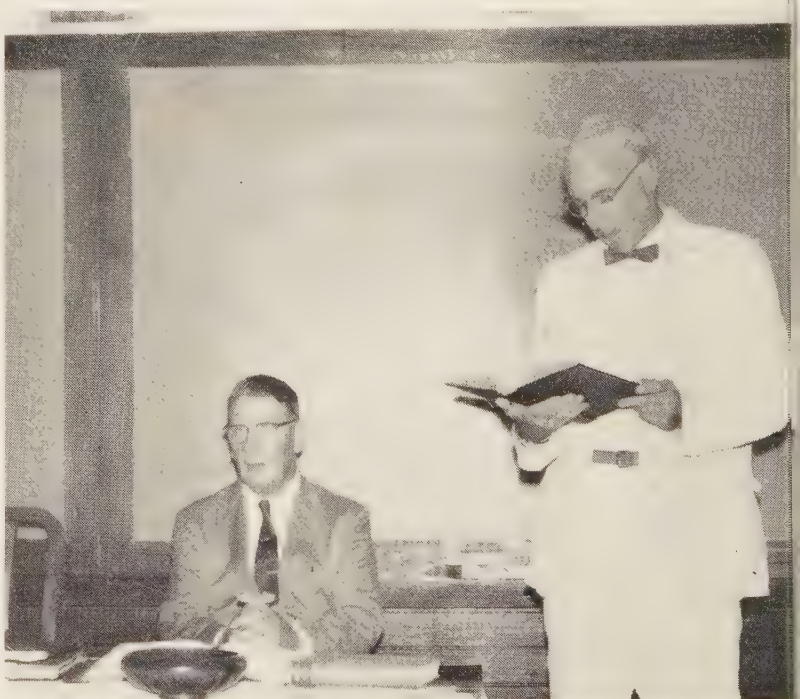
This is the hope that keeps the entire staff of the hospital on their jobs. It is the motivating force which led the Mellons to study medicine and to take their personal resources and build this magnificent hospital and it is this force which prods them into long hours of work. Hope in change has brought consecrated doctors and nurses to Deschapelles. It is this hope that brought the Shirers from their successful community service in Ghana to accept the Mellons' urgent call and the United Society's appointment.

"Education is our greatest need," Pastor Shirer told us. "The lack of education affects life here tremendously."

As visitors we could see this in many ways. We did not need to be told that barely fifteen per cent of the Haitian people are literate. We could see this lack of education in so many ways. People become sheep to be led. The masses become reduced through the years to a mere existence level.

It is little wonder that medical work in this country becomes frustrating. Simple preventive measures are generally unknown. A patient will be sent away cured

Dr. Mellon reads the Bible during the Sunday evening service. English, French and Creole are used in the services. The church building is a frame schoolhouse. Soon, it is hoped, the church will be able to construct its own building in a central location near the hospital.



Among the teachers in the adult literacy program are, from left, Dr. May, Nurse Earlene Gardner, and Pastor and Mrs. Shirer. Not shown are two of the Haitian leaders.

only to return in a few months for further treatment. Ignorance prevents real progress.

Mr. Shirer tells the story of the Haitian who was told that he would have to provide blood for the hospital to replace that used in his wife's operation. The Haitian promised that he would give the hospital "a lot of blood." In a few days he came into the hospital grounds leading a donkey. Here was his supply of blood—more than enough, he felt, to satisfy the hospital's needs!

Harold May, brilliant young American doctor who serves as medical director at the hospital, told us that the ignorance of the Haitians is not "blissful." They have desires to learn and are filled with many anxieties because they are not able to progress.

Two possibilities exist in the educational picture. One is that the Haitian government will be able to launch a full-scale literacy program. The second possibility—a more realistic one—is that the handful of concerned people will slowly chip away at the mountain of ignorance.

This is what the Shirers are doing at Deschapelles. Not only are they engaged in practical demonstration programs to teach the people improved techniques of construction, homemaking, farming and sanitation; they also direct an effective "night school" for young and old of the area who want to learn. Hospital staff personnel give their valuable time to this program.

Many who have studied the turbulent history of Haiti feel that this nation is the victim of its own eagerness for independence. When Haiti heroically won its freedom from France in 1804, it was not ready for self-government. Today it is a nation whose people zealously prize their liberty but have not been able to use it wisely.

Staff personnel at the hospital do not attempt to tell Haitians what they ought to be doing as a nation. They do not enter into the frequent political disputes. Their method is to work quietly with all who want help, hoping that this influence in all areas of life will spur the Haitians on to better things.

In addition to this grave problem of education, a second major concern for the Shirers, particularly, is in the field of religion. It is here that they feel Disciples have a real contribution to make.

As Protestant chaplain for the hospital, Lloyd Shirer has his work laid out. He visits the patients—whether Catholic or Protestant—and counsels with them. And on Sundays he conducts church services in the wards and in the frame schoolhouse that serves temporarily as a chapel. Mrs. Shirer directs the Sunday school.

But the Shirers feel that their job is bigger than this. They feel that Haitian Protestants—a small group of fewer than 100,000—need to hear the Disciple message of unity.

"If we could only get Protestants together on some one thing," he said, "we would make real progress."

Hundreds of queer sects have invaded Haiti, adding to the multiplicity of denominations already working there. Some three hundred groups are at work with little thought of cooperation, and many are split.

Mr. Shirer sees some glimmer of hope in the area of literacy and Bible translation, for all the church bodies know they cannot do much until people are literate. Also, it is true that Catholic pressures are causing some Protestants to re-examine their divisiveness and to work together in a united front.

What hope is there for Haiti? The problems are great; but dedicated Christians like the Mellons and Shirers believe there is a way out. A visitor leaves their company with the feeling that some day the mountains will be moved.

In this photo Pastor Shirer chats with some of the visitors lined up on a Sunday afternoon before the start of visiting hours at the Schweitzer Hospital. Concerned with people, both Mr. and Mrs. Shirer take every opportunity to meet the Haitian people, to learn their needs and hopes, and to help them realize these desires.

Disciples Face Decade of Decision

By A. DALE FIERS*

THE Long Range Program for the 1960's has been named. It is to be called "The Program of Disciples of Christ for the Decade of Decision—1960-1970." This name was chosen by the Council of Agencies at its biennial meeting this past summer at Culver-Stockton College, Canton, Missouri.

This gathering of the council may prove to be one of the historic convocations of state and national agency leadership. Basic directions were set for the organizational changes, program development and promotional procedures of the brotherhood through 1970.

The program which is being developed is one of the most carefully and comprehensively planned efforts ever projected by Disciples of Christ. This is true not only because it has had the attention of the total agency leadership of the brotherhood, but because it has involved some 1,600 church leaders in helping to determine the shape of things to come.

Conferences Made Impact

It was evident from the beginning of the three-day session of the Council of Agencies that the "Listening Conferences" which were held last April in twenty-two centers across America had made a significant impact. Reactions and suggestions for organizational structure, program, plans and promotional procedures not only produced the name of the program but also led to a number of vital changes in the tentatively projected plans.

The "Listening Conferences" also confirmed many of the program and promotional ideas which had been set forth as possibilities for the Long Range Program beyond 1960. A solid foundation has now been laid for an aggressive and forward moving program involving the total brotherhood for the 1960's.

The significance of the biennial meeting of the Council of Agencies can readily be seen in terms of broad and basic decisions that were reached.

First in Area of Program

The first of these is in the area of local church program. For the period 1960-1970 the emphasis will be placed on increasing the effectiveness of the total functional program. Local churches, therefore, will not be involved in special or spasmodic efforts in a limited area of the church's responsibility, but rather, they will be involved in a carefully planned forward thrust on the total front of Christian activity.

For the purpose of local church program development, eight functional areas have been approved. They include worship and devotional life; membership and evangelism; Christian education; stewardship and finance; world outreach; Christian action and community service; and property.

Special program areas within which local church plans will be developed were approved as follows: town and country church; urban church; the ministry; Christian family life; church vocations; ecumenical relations; church organization and administration; and church establishment.

Constituent groups which will have responsibility for program development within the framework of the total functional program of the church include Christian Women's Fellowship, Christian Men's Fellowship, Christian Youth Fellowship, and Disciples Student Fellowship.

Existing Groups to Be Used

The program planning will be done through existing planning bodies on national, state and local levels.

Secondly, there will be an increasing coordination of program planning and promotion. This will provide a greater unity and more effective relationship between national, state and local church program planning and promotion.

All of the agencies of the brotherhood have been asked to set special goals for their own programs. These, however, are to be submitted to a special committee of the Council of Agencies which will correlate them within the framework of local church program areas.

Third, there will be a common strategy for promotion among the churches so that regular support for recruiting budgets and capital requests for special projects will be presented as parts of one total approach for support.

Seek Agency Coordination

Fourth, steps were taken to initiate processes of study and adjustment of organizational structure within the brotherhood so as to move toward a more effective cooperation and unity between the agencies and conventions of the brotherhood on both state and national levels.

Fifth, there will be a constant and steady effort on the part of Disciples of Christ to find their rightful place and assume their full responsibility within the ecumenical movement of Christianity, both on the American scene and in the world situation.

In summarizing the significance of the Council of Agencies' biennial assembly, Granville Walker, president of the International Convention, said that he had never been more challenged, and never in his life as a member of the church had he experienced a more exciting and thrilling three-day period. There was a common feeling among all present that Disciples stand on the threshold of greater things. Can we enter into this great new decade and claim its opportunities? The answer lies in what we do in the "Decade of Decision."

almost all local
urches there are

Many to Care For And Few to Care

By JOSEPH G. WICK*

MANY to care for and few to care is the story of almost every local church. In most churches of average size the real, dependable leaders can be ounted on the fingers of one hand. These few leaders e like engines that pull the many freight cars along.

Usually only a few people in proportion to the membership are willing to take leadership training courses r to learn by doing some phase of church work. Often ose who are nominally responsible refuse or fail to nction.

What are the reasons that only a few care enough assume responsibility for the Lord's work through e church?

Many say that they just don't want to get involved.

One woman was attending a meeting. She became ntensely interested in what was being said. She was out to speak when her companion warned her not say anything or they would make her chairman of committee. She remained silent for fear her words ight necessitate some action.

We Are Always Involved

It is difficult for some to see that we are always involved in community affairs or in the life of the church r better or for worse. We are involved either actively passively as a part of the problem or as a part of e solution.

Many hope that someone else will bear their responsibility for them.

When George Goethals went down into the "death ne" of Panama, where 20,000 Frenchmen had perished with yellow fever, most Americans thought that igging the canal was so impossible that they began say, "Let George do it." Here is the origin of the hrase which has been used so many times in shifting sponsibility upon others. To Goethals, the obstacle as the biggest opportunity in his life. Not only did he see a completed canal, but he also saw a health zone established on each side.

The individuals who are content to "let George do" what they could be doing are parasites. They live on the devotion, the hard work and the sacrifices of others.

Many are afraid of criticism. They prefer to be the critic of the action of someone else rather than to be the actor criticized.

I heard an able minister in Indiana say at one time that he didn't want to be president of the annual convention of seven hundred churches. Why? Because he didn't want to give up his role as critic of the convention. If he were president, his criticism would be leveled at himself; he preferred to direct it toward someone else.

If we are doing anything worth while, we can be sure we will be criticized. The old Oxford saying is still true, "Whatsoever your hand finds to do, remember that someone else thinks differently." Remember also that there will always be those who will see difficulties in every solution. We can't wait until all are agreed on a given program of procedure, for this moment will never come. When all is said and done, it is not the critic who counts but the person who works on in spite of his limitations and imperfections.

Too Many Things to Do

Many are lost in the multiplicity of things to do.

Life for most of us is not one thing after another but too many things all at once. We are all busy. Without a sense of priorities, we never will put first things first. Only the Word of God, recorded, made real and preached, can save us from majoring in minors throughout our lives. God's Word reveals to us the important, the constructive and the abiding things to do with our fleeting days.

All excuses aside, we all know that we do what we

Mr. and Mrs. Joseph Wick talk with George Harris (center), active layman of Coplaw Street Church, Glasgow, Scotland.
—Black Star Photo

*Mr. Wick, minister of First Christian Church, Lafayette, Indiana, has cently returned from a three-year pastorate of the Coplaw Street Church Glasgow, Scotland. He served there under the joint sponsorship of the itish Home Missions Committee and the American Committee on aternal Aid to the British Churches of Christ. Disciples contribute through eek of Compassion funds to the latter committee.

want to do. We are like the fellow who read so much about the harmful effects of smoking that he decided to give up reading.

Is there a word of encouragement for the few who care enough to pay the price of progress and who battle against opposition and indifference?

You count. You do make a difference. Church history has many illustrations of even inconspicuous people who set off a chain reaction influence for good that has had repercussions throughout the world. The real practical consideration, then, is not how much can you do but how much will you do of what you can.

You can be among the few who go about like Albert Schweitzer with the thought that each one of us can do a little to bring some portion of the world's misery to an end. You can go your way as one who means to help bring about deliverance at some point of the world's need. You can go about as one person who intends to do his part to make the church the glorious institution that she can be. You have to get deliberately on the side of the few, or you will find yourself by default on the side of the many.

The few must continue to work in the knowledge that God has always been dependent on the small minority to achieve his purpose in the world and to get his work done.

The many and the few alike need to be reminded that each of us is accountable unto God. Ability plus opportunity equals responsibility. Responsibility implies accountability. Each of us is involved. "George" cannot answer for us in the Day of Reckoning. The criticisms of our contemporaries are as nothing compared to the glory God has prepared for those who love and serve him because they care. To the few who are faithful unto death, God has promised the crown of everlasting life.

Missiles and Missions

By WALTER D. CARDWELL*

CAPE Canaveral, testing site for missiles, has become the most important spot in the United States in the opinion of many American citizens. The American government and most of the American people are committed to the full development of missiles and their power.

Yet we are uneasy because we do not all believe that material forces alone determine history. Many of us strongly desire world peace, and we cannot feel that an atmosphere favorable to peace can be created by intercontinental ballistic missiles and by more powerful, even though "cleaner," bombs.

In our saner moments we know that it is people that determine history. And it is the business of missions to be concerned about people. Only a new kind of person can make a new kind of world.

During recent years we have been fascinated and then bewildered by the power within the atom. But the old story of Pentecost tells us of the power within the mission of the church which only a few Christians have tried to release. The true church has within its message the power this world needs.

A wise old African said to the missionary, "It was not the authority of the government that made us lay aside our warlike instincts, but the opening of God's Book to us and the teaching of the love of God."

He told how the warriors took up their spears and bows and arrows and hid in the edge of the jungle when the white man came into the village armed and with soldiers at his side. He told also how the warriors dropped the implements of war and came out to greet the white man who came with only God's Book in his hands.

That's why Ntange Timothy, pastor at Mondombe in the heart of Africa, turned down the chieftainship of his clan when it was offered to him, so that he could continue to preach Christ to his people. He saw the importance of the Christian ministry among people who had walked too long in the old ways. He understood the power within the mission of the church for the remaking of Africa.

Twenty new countries have been born since World War II, and the most hopeful are those where Christian missions has accomplished the most. In these countries the church has developed men who understand that the power of justice and truth and brotherhood is the power the world needs.

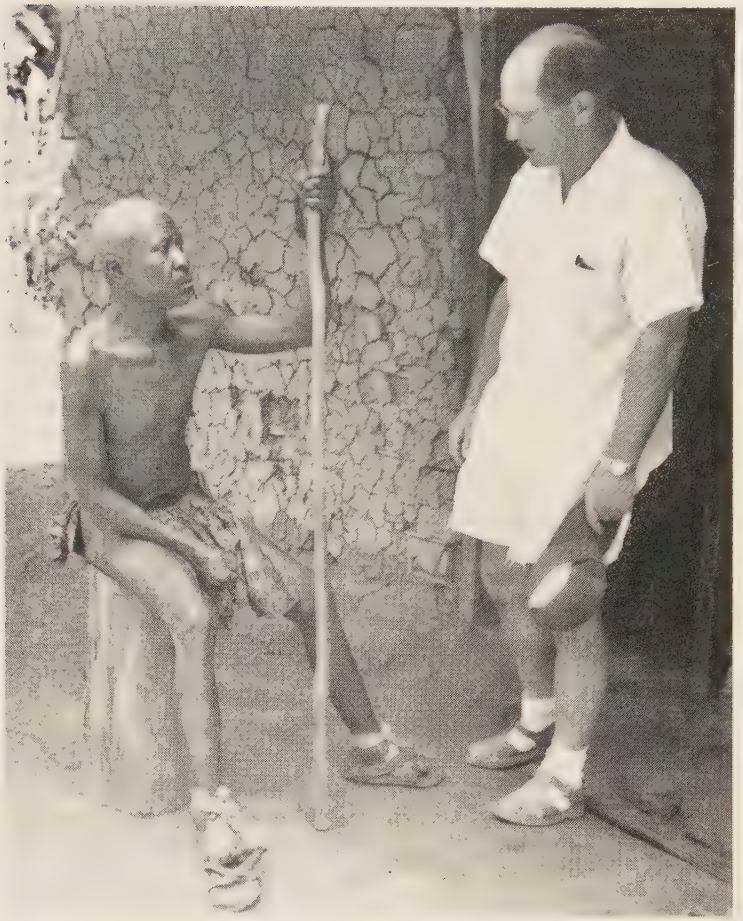
The headlines tell of Russia's challenge to the United States today in the realm of physical power. But what about God's challenge to men of Christian faith? Dedicated scientists have put unprecedented physical power into the hands of a few men. But dedicated churches and dedicated Christians can give rise to an unprecedented measure of the power of God in the hearts of many men of every race. When the church is fully aware of its mission and on fire to accomplish it, it becomes a dynamic community which functions as the conscience of the world.

Missiles and missions! Here are two words that set before us plainly the two kinds of power that men may choose to worship. And looking honestly at our world the Christian must offer himself and his resources to the God who was in Christ reconciling the world to himself, and must say in utter devotion, "Thine is the kingdom, and the power, and the glory."

*Mr. Cardwell, a former missionary to Belgian Congo, is now serving as a national director in the department of resources of The United Christian Missionary Society.

Only the Best for The Congo!

Missionary John Ross, Home For Furlough, Says Time Has Come for Churches to Give Africa the Kind of Program They Expect for Themselves



—Photo by Charles C. Mills

Dr. Ross counsels with a patient at the Lotumbe leprosarium. This past year some sixty patients were released from the leprosarium and the mission completed the clearing of the title to the property.

EARLIER this year John Ross, medical missionary of Disciples of Christ, was preparing to leave Lotumbe, Belgian Congo, for his regular furlough in the United States. As he completed plans for his departure he was approached by a worried Congolese Christian.

"You have no right to leave," the man told Dr. Ross bluntly. "Many of my people are being weaned away from the witch doctor and his superstition, but you are going away without leaving anyone to help us remain Christian."

Dr. Ross tried to explain the necessity of furloughs and pointed out that he would be gone only a year.

Still the man would not give up hope. Could not Dr. Ross, he asked, spend only *six months* in the United States and come back to Congo soon. Why a whole year?

Illustrates Plight of Missionary

Dr. Ross tells this story to illustrate the plight of the missionary. How difficult it is for him to look into the faces of the people and tell them to mark time while he closes his work among them for a year! And yet this is the situation faced by all the staff of The United Christian Missionary Society in Congo. There are never enough workers.

At Lotumbe, where Dr. Ross has worked, there is no surgery now. A capable missionary nurse, Miss Margaret Shaw, will provide some medical care until the Rosses return in 1959. But much of the medical program seen in the popular television film, "Monganga," has come to a temporary halt. Those who have seen the "March of Medicine" program filmed at Lotumbe will know what this curtailment of work means to the Congolese. In the Lotumbe area are an estimated 35,000 people spread over 18,000 square miles!

But Dr. Ross sees his own problem at Lotumbe as part of a greater problem for missions in Congo.

"The whole picture points to one thing," he says. "We have got to do more for Congo because Congo needs and deserves our best."

Attitude "a Bit Unchristian"

Pointing out that it is "a bit unchristian" to say of mission work, "This is better than nothing," the doctor says that it is time for churches at home to desire better things for Congo—facilities and program that are on a level with that in America.

"The situation in Congo has changed," he notes. "The government today is doing more advanced work, and it expects the missions to be doing first-rate work, too. This means that the missions must have the buildings, equipment and personnel needed to do the work as it should be done."

In speaking about personnel needs, Dr. Ross says that there is a great need for nursing and technical staff. Each hospital, he feels, needs a minimum of one

doctor, one nurse, and a technician. And each post should have someone to handle administration.

Right now Disciples have five hospitals in Congo with but four doctors in the field—and one of these is teaching at the important cooperative medical school at Kimpese. Also, Disciples have only five women in nursing or related medical work.

"Personnel cannot stand the strain," says Dr. Ross, "and the answer is to find and send more workers."

As a physician serving an area of 35,000 people, Dr. Ross has seen the importance of having administrative help at a hospital.

"We become too involved in keeping things going and do not have enough time to give the people all the care we feel they need." At Lotumbe last year in the hospital and leprosarium there were some 4,000 admissions. Work in the rural dispensaries is not included. On top of this, Dr. Ross and his wife had innumerable responsibilities in the management of the hospital and in educational and evangelistic work.

Dr. Ross stresses the fact that Disciples should go further. In addition to these medical personnel and administrative workers, the churches should send a larger complement of evangelistic missionaries. Last year there were 500 baptisms at Lotumbe and some 7,000 in the area served by the Disciples of Christ Congo Mission. But in the D. C. C. M. area are an estimated 520,000 persons.

Have Evangelistic Approach

"At the hospital we try to carry on an evangelistic approach in our medical work," Dr. Ross remarks. "Soon we will have a young Congolese student who will serve as the resident chaplain at the mission."

Dr. Ross says that he is glad that a chaplain will be available to work closely with the people and to maintain a closer relationship with them once they leave the hospital. Most who come under the hospital's influence become Christians, but they fall back on the old traditions.

"Congo families are affectionate," says Dr. Ross, "but they can be extremely cruel to those who have departed from the old paths."

He notes that those who are solid Christians have had to test this faith against family ostracism and against strong superstitions. He knows that those who hold up under these various stresses become dynamic Christians. But it is important that the mission counsel and encourage them.

Much has happened at Lotumbe to change the physical scene. In recent months there has been an extensive building program under way which is creating some of the facilities Dr. Ross says are needed all across Congo to bring medical missionary work up to a higher level. Harry Felkel, missionary builder, has supervised construction and alteration on the post. A new residence has been completed. The new dispensary building at the leprosarium has been finished and occupied. A new maternity building unit was occupied this past May, and surgery and clinical units will be ready this winter. Also a chapel is in the process of construction.

Financial resources for the operation of the hospital still are a problem. The hospital gets only an $800 yearly subsidy from the Belgian government and a few fees from the people. For the rest the doctor must depend on his small mission budget and upon the generosity of medical companies in the giving of supplies.

Small Fees Charged

"We want the Congolese to pay what they can for services," Dr. Ross says. "We charge $2 for the delivery of a baby, $5 for a thyroid or elephantiasis operation, and $8 for an abdominal operation." He points out that the average salary in the Lotumbe area is only $12 a month, and many find it difficult to find necessary funds for medical care. But fees teach responsibility as well as defray operating costs.

Dr. Ross says that he feels certain that a great amount of interest in Congo and in medical work, particularly, was created by the filming of "Monganga." He reports that he received some six hundred letters up until the time of his departure for furlough.

"I am sure that this film has helped to give Disciples and others an increased awareness of the missionary problems and opportunities faced in Congo."

Going back to his earlier remarks, Dr. Ross stressed again the fact that Congo is moving rapidly. Even primitive areas are changing. Cities are growing. The government and people are seeking better things. Transportation and communication has speeded up.

"We must not be satisfied until we are doing first-class missionary work—until we are giving Congo our best!"

A Congolese workman stands atop the partially completed clinical building at Lotumbe, surveying the progress of construction. This building is one of several new structures which will enable the mission to minister more effectively to the 35,000 people of the area. Several old frame buildings are still in use.

—Photo by John Ross

Your Church Looks at Its—

Service and Space

By SAMUEL F. PUGH*

WHAT kind of program would your church have if it had a building adequate to every need? The people of your church, or at least the people in one not far away, have found an easy excuse for an inadequate program—*the building.*

"We have no parking facilities." "We haven't enough classrooms." "Our sanctuary is too small." "We have a gymnasium we would like to trade for a good dining room." "Our members live so far away that we can't do much between Sundays." Add to these complaints the problems your own church faces. Then put your imagination to work!

The first answer that would come to many members is "remodel the building." Some would say—"Find a new location and erect a building that will fit our needs." At times the best solution is to build. But those who do build should know that within five years conditions will change so much that new program space problems must be faced again. Every church should evaluate its program and building needs every five years whether in a new building or an older one.

Adjustment Should Be Continuous

Regardless of its building facilities, therefore, a congregation should be in a continuous process of change and adjustment. Changes are made necessary by our changing social trends and by new products (such as hearing aids and air conditioning), and there are changes that must come if a church is to make adjustments for an expanding program. Our purpose in this article is to point out some of the changes that can be made and to suggest what local churches can do as they set out to meet their own needs in their own ways.

In the first place, some churches are satisfied with a once-a-week use of the building, usually only the two and one-half hours on Sunday morning devoted to church school and the hour of worship. Before any change will be made in this situation a change will need to come in the "want to" of the people. Complacency is one of the most difficult of all the problems a congregation will ever have to face. If there are no meetings other than "Sunday school and church" there must be a touch of complacency somewhere. Even if there is no resident pastor a church can have a program.

One way to meet this situation is for the chairman of the board, or other interested person, to set the wheels in motion for an all-church dinner. If the church has no dining room and no outdoor table space the dinner might be held at the home of a member, or in a local hall—or even in another church.

There is always a way. After the dinner, a capable chairman might ask those present the question, "What would you like for our church to have or do if we had all the leadership and all the money we needed?" List the ideas as they come. Don't stop until a worthy list has been presented. Then ask—"If you were to work on one of the projects suggested, which would it be?" And then, "Will you be willing to meet with others interested in that same project to see if a way can be found to have it?"

From such a procedure will come many suggestions—and enough workers (finances, too) to make a church proud of its program. A church can have whatever it wants badly enough. The following year a planning retreat will bring many new ideas as well as the development of old ones.

A second problem in many churches is to find room for the kind of program that the congregation would like to have. So many leaders feel frustrated when they have ideas, plans and workers to meet a need—but no place to hold the meetings or to conduct the program. If one were choosing problems, this would be a good problem to have, for where there is enthusiasm and concern a way will be found.

Questions Help in Appraisal

There are four questions that should help the workers to find a way:

First, what changes can be made in the building to bring about the desired results?

Sometimes folding partitions can be installed to make temporary divisions in large rooms. Stationary walls can make two classrooms where only one was before. A seldom used store room or waste space might be converted for regular use.

The Board of Church Extension at 110 South Downey Avenue, Indianapolis, is always glad to make suggestions for renovating church buildings, and both the department of religious education and the department of church development and evangelism of The United Christian Missionary Society, 222 South Downey Avenue, will assist church leaders in adapting program to the space available.

A second question would be, What reassignments can we suggest for better use of the rooms that we have?

Perhaps a small class is using a large room and a large class is using a small one, and an exchange would be beneficial to both.

Third, what rooms

"Let no church think it can go without changing. Church leaders need to encourage people to be receptive to change—yes, even to have a part in new plans, procedures and adventures. Put imagination to work!"

*Mr. Pugh is national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

in the building may be used by more than one group?

The Boy Scout room might be used also for a boys' class in the church school. The library might be opened for rather formal social events. The "Ladies Parlor" might be unlocked during the week and made available to whatever group that might need it. Even the choir might offer space for another class.

Fourth, how can we adjust our program that it might be more effective for a larger number of people?

Smaller sanctuaries for multiple worship services are being recommended as preferable to large sanctuaries built for Easter crowds only. In fact, hundreds of churches hold identical services at 8:30 or 9:00 A.M. and 11:00 A.M. every Sunday—with the church school holding classes for all ages between the two services of worship. A few congregations hold two church school sessions and two worship services. There are many variations now in use. One of these is the "unified service," which blends the worship and educational programs into a single service of one and one-half hours or longer. Sometimes certain rooms are used alternately for worship and study each Sunday morning.

Congregation Should Make Study

Each congregation should study its own situation and use its leaders to evaluate the procedures offered. In each proposed change several items should be taken into consideration.

These include the availability of additional leadership; teachers' loss of privilege of attending the service of worship; training program for the added personnel; added confusion caused by the changes; added budget for added program; and ability to meet the needs of all ages.

As your church studies possible ways to get both *maximum program* and *maximum use of facilities* it might consider including at least a few of the following: a library and reading room; a prayer room, or at least the use of the sanctuary for meditation; a series of informal worship services in the out-of-doors; a recreation program including baseball, basketball and bowling teams; recreation equipment—badminton, table tennis, darts, shuffleboard, checkers and chess; weekday programs—hobbies, crafts, child care, study and recreation.

Changes May Be Made

Change the program. Change the schedule. Change the meeting time and place if you wish. Change the program to meet the needs. Hold youth meetings on Monday instead of Sunday evening. Replace prayer meeting with a series of prayer groups meeting all through the week. Use volunteer help for a hundred innovations. Find your needs and dare to meet them.

Everything that is alive is constantly changing. Let no church think that it can go on without changing, too. Church leaders need to encourage the people to be receptive to change—yes, even to have a part in new plans, procedures and adventures.

Let us put our imaginations to work! What problem of building, or budget, or personnel, or training, or program is too much for Christians who dare to dream in the spirit of Christ and for the needs of their fellow man?

Let's make changes for our changing times!

WHAT is existentialism? This is a question often asked by the intelligent reader. Existentialism is emerging as a most dynamic aspect of current thought. It is so complex and confusing, so much the subject matter of the scholars, that it baffles most of us. The pundits will no doubt make light of any attempt to explain this movement and they will call ours a naive oversimplification. So be it! Let us risk, at least, one garden variety reader's statement as to this mode of thought.

The existentialist does not focus on any book or creed or doctrine or institution. He is not like the fundamentalist who focuses on the literal word of a sacred book; he is not like the liberal who seeks to guide man in the midst of his culture; he is not like the neo-orthodox who focuses on doctrine. The existentialist focuses on the individual man as he lives. He focuses on life. Man exists. He exists in time. His existence is filled with situations. The situations are unique. No life situation is quite like its predecessor nor like its successor.

THESE situations are paradoxical and complex. They are happy, blissful, painful, tragic, somber, exciting, lethargic. Each situation has its moral aspect and involves what one existentialist would call a "situation morality." Existing as we do in this series of multiple situations, we "encounter" (a favorite word) self, and others, and God.

Existentialism, as it seeks to comprehend the meaning of existence, is a philosophy; as it seeks to penetrate the inner man, it is a psychology; and if it seeks spiritual meaning, it is a theology. This, too, makes for confusion. Modern existentialism stems from Kierkegaard, a Danish philosopher who lived a century ago. He was a "weird saint," a dour person given to much introspection, and he took a tragic view of life. Existentialism has been colored by his personality and outlook.

Existentialists represent many schools of thought. There are atheists, cynics and saints who are existentialists. There are Catholics, Protestants, Orthodox and Jews who are existentialists.

WILL Herberg has developed an existentialist reader called *Four Existentialist Theologians*. He chooses Jacques Maritain who is a Catholic, Nicolas Berdyaev who is Russian Orthodox, Martin Buber who is a Jew, and Paul Tillich, a Protestant. The way to read this book is to begin with the general introduction by Herberg. Then one would wish to read the biographical sketches of the four men before reading the selections from their works. An American Protestant would do well to begin with Tillich and read backwards through Buber, Berdyaev and Maritain. Maritain, the Catholic, centers on "reason"; Berdyaev, on "freedom"; Buber, on "relation," the "I-Thou" concept; and Tillich, on "being." Tillich, a German Lutheran, came to America during the rise of Hitler and taught for many years at Union Seminary in New York. Now he is at Harvard. He is the most influential of present-day existentialists so far as American Protestantism is concerned.

(*Continued on page* 41)

—Irving Rosen Photo

embers of the congregation leave First Christian Church in Honolulu, Oahu, after a Sunday morning worship service.

Disciples have a past, present and future in

Hawaii—Crossroads of the Pacific

IN 1809 a young Hawaiian named Henry Obookiah left his home and traveled by sailing ship to New York City. At New Haven in Connecticut he earned about God and the Christian faith, as well as low to read and write. He died in 1818, but his plea hat Christianity be brought to his people was largely esponsible for the sailing of a boatload of Congregaional missionaries to the Hawaiian Islands in 1819.

It was a good time to send a mission to the Islands. n that same year a new king came to the throne and ne of his early acts was the destruction of the taboo ystem of religion and the overthrow of the old nature ods of Hawaii. The high priest himself burned the ncient idols and the temples which housed them. And hough many people kept their old beliefs, the Islands ecame a nation without an official religion.

Into this religious vacuum came the missionaries, fter a voyage around Cape Horn, to begin the preachng of the Christian gospel in 1820.

Chain of Mountain Tops

The islands to which they came are formed from a hain of volcanic mountain tops rising from the sea. They are located over 2,000 miles from the mainland of North America. The total area of the populated islands oday is reckoned at 6,435 square miles, an area larger han Connecticut but smaller than New Jersey.

It is generally believed that the Islands were settled y Polynesians making the long voyage across the Paific from Tahiti. But Hawaii first came to the notice f the West in 1778 when Captain James Cook, the nglish explorer, discovered the island group on his third voyage to the Pacific. Since that time the political history of the Islands has included a period of tribal warfare, the emergence of kings, the creation of a republic in 1894, and annexation by the United States in 1898. Hawaii is now concerned in the struggle for statehood.

Principal industries include the production of sugar and the canning of pineapples. The first sugar plantation was established in 1835, and since 1860 sugar has been Hawaii's chief industry. Pineapples were first planted for canning purposes in 1900 at Wahiawa. Now the Islands produce about seventy per cent of the world's supply of canned pineapple products.

Tourists Are Source of Income

In addition to the sugar and pineapple industries, tourists are becoming a major source of income for the Islands. The large military establishments also bring new people and new business to Hawaii.

Following the first Congregational missionaries, representatives of many other communions arrived in the Islands. The first church of Disciples of Christ was organized in July, 1894, in Honolulu on the island of Oahu. It had eleven charter members. The next year the first church building was dedicated, and the present building was dedicated in 1915. The church has always been self-supporting.

Through the years First Christian Church in Honolulu has ministered both to resident Disciples and to thousands of transients. It has carried on missions at various times to Japanese, Koreans and Chinese in Honolulu as the need was seen and as funds were avail-

—Irving Rosen Photos

George Jacobs, pastor of First Church in Honolulu, together with his son, Richard, greets the church members as they leave after the morning service.

able. The pastor of First Church today is George Jacobs, formerly minister at Georgetown, Kentucky.

Under the leadership of Mr. Jacobs, First Church is making plans for a new church to be located northeast of Honolulu on the windward side of the island at Kailua where several Disciple families are living.

Another church has recently been organized at Wahiawa near the center of Oahu by Emilio Yadao, a Filipino minister of Disciples of Christ. Wahiawa is located near the large military installation at Schofield Barracks, so a church there has a great opportunity to minister to servicemen.

The churches face serious handicaps in their work in the Islands. When the first missionaries came they found the old religion largely discredited, and before many years had passed, sixty-five per cent of the islanders were Christian. But as laborers were brought in from Japan, Korea, China, the Philippines and Portugal to work on the sugar and pineapple plantations, they brought their religions with them. Thus Buddhism, Confucianism, Shintoism and Taoism flourish along with the Protestant communions and Catholicism. And today it is said that not more than ten per cent of the islanders are Christian.

Moreover, the churches face the serious problem of isolation and lack of fellowship with sister churches on the continent.

Donald Legg, now national director of Capital for Kingdom Building with The United Christian Missionary Society, served for a year as pastor of First Church in Honolulu. Questioned as to his views on the future of the church he mentioned three ways in which he feels Disciples can serve in Hawaii.

First, he feels that with a continually enlarging program of evangelism Disciples can give help both to military personnel and their families and to the neighborhoods, often largely Oriental, in which the churches are located.

Second, Mr. Legg believes that the Islands could serve as a two-way training center. Missionary candidates preparing for service in East Asia could gain invaluable experience working among the people in this multi-lingual situation. At the same time, Hawaii, with its excellent university, offers an ideal opportunity for further orientation and education of nationals from the Far East mission fields.

Third, Hawaii would prove a favorable place for recruitment of non-Caucasians who will be important to future Disciple work in mission fields. For example, Mr. Legg believes that if missionaries are ever to return to China it is probable that they will need to be of Oriental ancestry in order to be welcomed.

Hawaii stands at the crossroads of the Pacific. Possibly it will become the fiftieth state of the Union. Disciples of Christ, as well as other Protestant communions, should be concerned that the witness of the Christian gospel there be sustained and strengthened.

Members and friends of the Wahiawa church on the island of Oahu held a ground-breaking ceremony last April to mark the beginning of construction on their new church building. Shown at right, holding shovel, is the pastor, Emilio Yadao.

. . They work for you . . .

Producing Printed Materials

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This is the venth in a series of articles pre- ting the purposes, structure, func- ns and services of the principal perative agencies of Disciples of rist. The work of these various or- izations for the Christian urches of the United States and nada is described through their ef administrative personnel.*

N 1952 Wilbur Haverfield Cram- blet became the executive presi- dent of the Christian Board of blication in St. Louis, Missouri. accepted the position with the derstanding that he would make publishing house a more integral rt of the total life of the brother- od of Disciples of Christ.

There are two evidences of his ccess to date: first, the CBP is now sales division for The United ristian Missionary Society and sec- d, last year the Internal Revenue rvice recognized that the publish- g house is operated as an integral ency of the Christian Churches Disciples of Christ).

Disciple periodicals and their pub- hers have played an indispensable le in molding the life and thought the brotherhood. The influence of CBP in this cooperative task and mework cannot be truthfully con- dicted.

Various Functions

The CBP has editorial, publishing d merchandising functions. It ex- s to serve Christian churches by blishing *The CHRISTIAN-Evan- ist,* a weekly periodical of news d opinion; issuing other papers, oks and curriculum materials; and providing audio-visual materials, oles and supplies essential for ristian education and the total urch program.

R. A. Long, wealthy lumberman Kansas City, Missouri, began pur- sing the Christian Publishing mpany from J. H. Garrison and ers in 1909. The Christian Board Publication was then chartered the state of Missouri in 1911 as a non-profit organization. Mr. Long put $404,307.95 into the property. In addition to Mr. Long, the first board of directors included Peter Ainslie, E. M. Bowman, C. C. Chapman, W. Palmer Clarkson, J. H. Garrison, C. S. Medbury, A. B. Philputt, W. F. Richardson, Oreon E. Scott, I. J. Spencer, C. J. Tannar, and W. R. Warren.

The administrative responsibilities of Dr. Cramblet in guiding CBP affairs include the following:

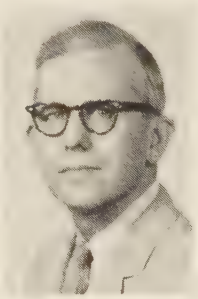
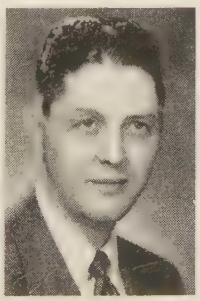
- Interprets policies of the board of directors.
- Represents CBP in most Disciple and interdenominational relationships.
- Plans facilities and services for the entire publishing house. He is negotiating for additional property for the CBP in the Mill Creek Valley, the United States' largest slum-clearance-and-redevelopment project, which surrounds the CBP buildings. He is also negotiating for a Bethany Bookstore in the Los Angeles area when a location can be mutually agreed upon by all interested Disciple parties.
- Develops the graphic arts program. "Our program of offset printing," for example, he said, "is going to have to be increased further." He will spend many hours in seeking funds for this expansion and planning the enlargement.
- Recommends grants-in-aid. The authority to dispose of the earned profits of the CBP rests with the board of directors. No private interest may receive any of these earnings.

Charter Provisions

The CBP charter provides that, "After paying the necessary expenses of the publications and making such extensions in the publication plant of the Association as may be deemed advisable by the Directors, the net income and surplus, if any, accruing to the Association, and not needed for the expenses or extension of the business, shall be by the Board of Directors, from time to time, turned over and paid into the treasury of some one or more of the missionary, benevolent, church extension, educational societies, or other agencies of the Christian Churches (Disciples of Christ), as the Board

RIGHT — Left to right, Cramblet, Smith and Short.

BELOW — Wolfe, Kiefer, Taylor and Abrams.

of Directors may select, to be used for the promotion of any of the purposes for which the corporation is formed."

According to this provision, Dr. Cramblet recommends grants-in-aid for consideration of the directors, who decide what commitments to brotherhood causes the CBP may make. Fifty new Christian churches have received Sunday church school materials, hymnals and a service book as grants-in-aid during the first six months of this year. This amounts to approximately $75 per church. Contributions to Disciple organizations include over $50,000 given last year for leadership education. In addition to nearly $100,000 contributed annually to brotherhood causes, the CBP subsidizes its own periodicals; this amounted to $75,871 last year for four papers. The Bethany Press also receives a subsidy for its increasingly significant service. More than $1,000,000 has been distributed to Disciple causes by the CBP from net income during its nearly half-century of existence.

Takes Part in Pension Fund

• Carries responsibility for personnel in departmental leadership and for the salary schedule and welfare programs of the 400 employees. The CBP offers full participation in the Pension Fund of Disciples of Christ to all employees and a comprehensive insurance, health and welfare program—all on a fifty-fifty sharing of costs.

• Supervises budgetary matters. Net sales of the CBP in 1934, a quarter of a century ago, were $544,727.59. They increased annually until the last report showed sales had increased to $4,316,000. The total assets of the CBP now exceed $3,000,000. The publishing house has no federal taxes because of its non-profit character. It does, however, have to pay certain state and city taxes.

Editorial Portfolios

The CBP has three basic editorial portfolios, as follows:

1. Since last July 1 Howard Elmo Short has been editor of *The CHRISTIAN-Evangelist,* "tap root" of the CBP. "I'm happy," he said, "to become editor during this year of emphasis on history plus ecumenical concerns and Christian unity. These have been my most particular interests."

The CHRISTIAN-Evangelist, a weekly periodical of news and opinion, is edited and published for lay people as well as ministers, professors and students in seminaries and colleges, and administrators.

In addition to his many editorial responsibilities, Dr. Short carries on a voluminous correspondence on doctrinal issues and many other matters of concern to growing church members. This is one significant way in which editors of Disciple periodicals spread their influence.

In addition, Dr. Short is a frequent speaker to conventions and groups of ministers and students. He also preaches frequently for many congregations.

2. Marvin E. Smith is editor-in-chief of the department of church school literature. His work involves administration of the departmental staff and budget, as well as editorial planning and production of curricular and other materials.

Mr. Smith edits the *Bethany Guide,* monthly journal for Christian educators. Most of his editorial attention, however, is given to production of materials approved by the Curriculum and Program Council of the Disciples for graded and uniform lessons as well as to the production of periodicals and free materials by the editorial staff.

About one-third of his time is involved in meetings and conferences, particularly with the CPC, the Christian Education Assembly, and the Home and State Missions Planning Council, all Disciple groups.

Church School Curriculum

Mr. Smith and his editorial staff and their colleagues in the religious education department of The United Christian Missionary Society are at the center of curriculum development for the Sunday church school. The two departments are responsible for Disciple appointments to the National Council's curriculum committee where outlines are prepared.

"Bethany materials in the children's field," Mr. Smith stated, "largely follow outlines produced through the National Council. On the other hand, the youth work committee of CPC has produced outlines for the new Bethany graded youth curriculum."

3. "I have a lot of faith in Disciples of Christ as readers," said Darrell K. Wolfe, director of The Bethany Press, wholesale trade book division of the CBP. "Persistently, year after year," he continued, "the records of religious publishers show that members of our churches buy more religious books than do members of any other Protestant communion."

The Bethany Press now has sales representatives contacting religious book outlets in the United States. Since May 1, four full-time salesmen cover these outlets for The Bethany Press. In administering the Press Mr. Wolfe is responsible for trade sales and advertising. This includes books and certain items of church supplies such as communion ware, church bulletins and certificates.

An equally responsible phase of his work is finding and helping authors to prepare publishable manuscripts.

Holds Third Place

The Bethany Press issued twenty-seven titles in 1957. It ranked in third place among church-owned Protestant publishers, only Abingdon and Westminster producing more books.

George E. Kiefer is director of all sales for the CBP. The sale of publications and church merchandise is the major source of income for the publishing house. He supervises all service departments—handling of orders, shipping, and the advertising liaison department. His office is the connecting link between the editorial and manufacturing or production departments. He works directly with supervisors in his sales division.

In order to guide the sales division, the advertising and sales department heads confer together about every three months to plan promotional programs. An orientation conference on new material brings these people together every two weeks.

Supervises Production

Mr. Kiefer has over-all supervision with the manufacturing department for the production schedule of materials.

Supervision of the total CBP convention service is also Mr. Kiefer's responsibility. This is handled with representatives of the sales literature section of the United Society. Exhibits of materials go regularly to every state and/or area Disciples convention and nearly all ministers' institutes in the United States. Canadian meetings are handled through the All-Canada Committee of the Churches of Christ.

Walter Taylor is director of manufacturing for the CBP. This division includes composing, press and bindery work. He oversees production through foremen. He is primarily concerned with shop management and policy. An assistant is the expediter, handling details of routing

(*Continued on page* 47)

Let's Worry Together

By RICHARD E. LENTZ*

So much has been written about the importance of doing things together in a family that it might be interesting to add another —*family worry together.* A family that prays or plays together, we are assured, will stay together. There is staying power in worry, too! Let families worry *together.*

Often one member of a family carries the whole load of financial stress and strain. He or she, alone, knows what is the difference between income and budget. He wears out pencils and credit, perhaps, trying to pay all the bills or balance the family bank account.

One person in a family sometimes carries around unshared secrets about physical illness or weakness of other members of the family or of himself. He shields the rest of the household by pretending "nothing is wrong." Such misguided heroics occasionally result in unnecessary or premature death or invalidism; and they often deprive those so shielded of opportunities they would cherish to lighten a work load or modify family living demands.

Families Are Forgiving

Frequently each family member, aware of his own misdeeds, especially, worries in private about what would happen "if the rest were to find out" or about the wrong which has been done. Perhaps a sense of guilt is individual, usually, but family groups are more forgiving than is recognized by most anguished children, young people and parents.

Whether it be financial worry, anxiety about health, or a feeling of guilt—share it with your family! Let your family worry together! Studies have shown that families who remained with one another in their homes during the terrible bombings of World War II showed much less shock than those who were separated by evacuation to safer countrysides. By each other's side they were stronger, more courageous to face a common danger or foe. There is a lesson here for peace-time families and their ability to withstand assaults.

When families share life together they share all of it—burdens, dangers and threats, as well as joys and privileges. Love enjoys sharing the darker moments of life at least as much as it does sharing the brighter side of family life. Family worries can be laid across all shoulders. The weight of family burdens can be redistributed so that everyone can carry his share.

These topics that seem unpleasant may be introduced into table conversations. Everyone can develop more sensitivity to the moods and strains of others in his family, and he can encourage each person when troubled to "tell us all about it." A sympathetic hearing of school, playground, business and homemaking anxieties unites a family. As a family rule, the Golden Rule is splendid procedure for worries. Put yourself in another's place. Imagine how he must feel. Build within your home an atmosphere of freedom and a spirit of cooperation. Everyone should know that ". . . for better, for worse, for richer, for poorer, in sickness and in health" is love's promise which includes the whole family for life.

Should a Christian Worry?

The word *worry* may bother some readers. Maybe you think that a Christian should not worry or that a Christian family should not be anxious. Faith does not rule out unhappiness or indecision altogether. We still need to do our best and to meet life's tests with courage. Perhaps worry is the wrong word for Christian concern about loved ones, or for conscience, or for the weight of responsibility. Use your own word to designate these situations we have described from family life in which all need to lighten the load for one.

Churches can help their families handle worries. First and most important, of course, is the church's undergirding of life with a foundation of faith. By both education and fellowship within the congregation, families are reassured and their faith strengthened. They learn how great and how constant are the resources of God available to them in family group worship, Bible reading and church attendance.

In church family nights, programs can deal with matters of anxiety common to many families. Death and bereavement, discipline and delinquency, and retirement and leisure-time vocations have been used in this manner. Often discussions at the church open channels for continuing communication at home in family conversation.

A church library broadens its usefulness to families when it offers popularly written materials on subjects of concern to homemakers. The literature rack or church periodicals help also. Selected leaflets on many different subjects may be displayed in strategic locations about the church building.

Sermons Are Appreciated

Sermons on family anxieties are greatly appreciated and fulfill a constructive ministry. Families become aware of the concern of their church and her leaders for homes and home life. This, one man described as a great pontoon placed under his family just when they felt almost submerged by the flood of their trouble.

Probably realism compels us to admit that most families do have anxieties. In many homes these are not discussed; they are never faced as a group. One person carries the whole load. Not only is this an injustice to him but it deprives the whole family of the unifying, strengthening experience of facing a difficulty together. Let our churches, then, help their families to worry together.

*Dr. Lentz is national director of Christian family life in the department of religious education of The United Christian Missionary Society.

"Noblest Exercise"

IN their own families [many persons in need] are like strangers . . . and they have no one to whom they can turn for advice or help. This is the time for sympathy—the sympathy of a brother or sister, or father or mother—which unlocks the hidden sorrow, and purges away the perilous stuff which was depressing the mind and injuring the character. Sympathy, too, is the noblest exercise: of it is the Spirit of God working together with our spirit . . . warmth . . . taking away the stony heart.

—BENJAMIN JOWETT (1817-93)

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

AN alumni conference was held on the campus just prior to the opening of the fall term to plan the alumni affairs for the year. Fifty chapter chairmen and other leaders in chapter work were invited to attend. Main speaker for the conference was Charles A. Dukes, director of alumni affairs at Duke University. James D. Daniell is director of alumni affairs for the college.

Chapman College
Orange, California

Residence halls to house 133 students were approved by the board of trustees and are now under construction. By August more than 35 rooms had already been furnished by those desiring to memorialize a loved one. A number of congregations are honoring their churches by thus furnishing a room.

Christian College
Columbia, Missouri

A master development program calling for five phases of construction to be completed over a period of twenty-five years has been approved by the board of trustees. A dormitory, designed to accommodate 160 students, is the first step in the building program. Two dormitories to house 150 students each and a student center containing complete dining facilities will be the second phase. A million-dollar academic building to house library, classrooms, labs and the conservatory of music will be the third step, and complete physical education facilities will be the fourth. The final phase will be construction of a chapel and bell tower and the landscaping and improvement of the grounds. The college, in maintaining its same relative expansion with other educational institutions, is preparing for an enrollment of 700 students by 1970.

New faculty members include James E. Moss, American history; Charles Drake, economics; and Mrs. Jack Batterson, American government and introduction to Western civilization.

The College of the Bible
Lexington, Kentucky

Arthur N. Wake, professor of church music, has been named director of music for the World Convention of Churches of Christ (Disciples) in Edinburgh, Scotland, in 1960. A major part of his responsibility will be the training of a 300-voice choir which will sing at various sessions.

A $1,076,800 contract has been awarded the Gilson Construction Company of Lexington for the construction of four student apartment buildings and the addition to the administration-classroom building.

Culver-Stockton College
Canton, Missouri

Charles E. Crank, district minister for the Third District, is in charge of the ministerial students of the college and will aid the churches served by them during the school year. He has organized a class to assist the students through tape-recorded sermons, discussion periods, and lab work in such areas as letter writing, calling and record making.

Student Recognition Day was observed in the Canton churches on Sept. 21 when students were given opportunity to take associate membership in the churches of their choice. A dinner was provided the students by the churches.

A bequest of $500 was made to the college in the will of the late George Robb Ellison, veteran Missouri Supreme Court judge. The gift was unrestricted.

Disciples Divinity House
Chicago, Illinois

A lay advisory committee has been established to strengthen relationships between the House and the churches. Chairman of the committee is W. J. Jarman, minister of the University Place Christian Church, Champaign, Ill., and a member of the board of trustees of the House. The committee will seek to initiate a program of information to the churches concerning the House and its program.

The student body this year, the largest ever enrolled in Disciples House, includes eleven men who received new scholarship awards. The awards climaxed a recruitment program of campus visits and vocational conferences arranged by S. C. Pearson, national representative of the House.

Drake University
Des Moines, Iowa

Dr. Donald A. McGavran, missionary for more than thirty years in India, is the visiting professor in the Divinity School during the 1958-59 academic year. He came directly from Jamaica where he had been studying conditions affecting church growth there.

The 1957-58 Great Teacher Program raised a total of $127,747.45, which included 1,784 gifts from firms, foundations, alumni, parents and other friends of the university. The purpose of this continuing program is to maintain a distinguished faculty and to attract additional quality faculty. The United States Steel Foundation recently made a grant to this project as part of its two-million-dollar grant to educational institutions in the United States.

The thirteenth annual Town and Country Church Institute met on the campus as a joint project of the Divinity School, the Iowa Society of Christian Churches, and The United Christian Missionary Society. Dr. Edwin L. Becker was director of the institute.

Dr. Harry K. Miller, Jr., has been appointed assistant to the president. He comes from a similar position at Goucher College, Towson, Md.

Drury School of Religion
Springfield, Missouri

Samuel D. Smith, III, of Springfield, Tenn., has joined the staff as assistant professor of Bible, religion and philosophy. Mr. Smith is the third new faculty member in the School of Religion for the current year. Allen V. Eikner, a member of the faculty for the past five years, became dean this fall succeeding Dr. Richard M. Pope, who accepted a position at The College of the Bible, Lexington, Ky. James F. Smith became college chaplain.

Hiram College
Hiram, Ohio

A gift of $45,000 to the Paul H. Fall Chemistry Endowment Fund has been made by Mrs. E. Parmalee Prentice of New York. The fund, honoring former President Fall, was started in November, 1957, by Mr. and

A Look at the Record

RECENTLY in reviewing some of the reports of the old Board of Education thirty-five years ago, we ran across some interesting data. Of the twenty-eight institutions then members of the Board, eight no longer exist. Some of these have merged with other institutions; some have changed their programs; and others have been discontinued.

In the current year there are eleven colleges, Bible colleges and student work agencies which were not in existence in 1923. It is our judgment that all of these present institutions are on a sounder foundation than were those of the earlier date. All of these institutions which offer academic programs—and this is most of them—are accredited by regional accrediting associations or by the state university in their home state.

In the intervening years the assets of our institutions have increased 540 per cent, expenditures by 650 per cent, and local church support by a figure of 200 per cent.

By 1970 it is anticipated that we shall have increased our enrollments by 75 per cent, our assets by 90 per cent, and church support by 250 per cent. This will be achieved by strengthening the present institutions and possibly through the establishment of new institutions, notably seminaries, Bible chairs and student work programs.

While we are doing this the nation as a whole will find it necessary to provide facilities for students numbering 150 per cent more than are currently in college—to a figure of well over 7 million.

—H. L. S.

Life-Line Plan

Under the Life-line Church Plan the Christian Churches of California, Arizona and Nevada, new students from these churches, and Chapman College become partners in higher education. Churches give $2.40 for each resident member annually, and the churches' new students at Chapman are given scholarships of half tuition for the year. Here Chapman President John L. Davis, right, receives a check from a California church representative while Lawrence Wraith, left, former Chapman trustee, looks on.

rs. Charles M. Fenton of Northfield, Ohio. he purpose of the fund is to enrich and pand the program for the teaching of emistry at the college. Dr. Fall was prossor of chemistry before becoming presint, and upon his resignation in 1957 he turned to teaching chemistry at the niversity of Akron.

Dr. Abe C. Ravitz became associate prossor of English in September, coming from ne faculty of Pennsylvania State Univerty. Mrs. Genevieve Tishendorf is the new ssociate professor of home economics. Miss Iaxine Vogely of Southern Illinois Univerty is the new dean of women.

ynchburg College
ynchburg, Virginia

New faculty appointments for the current hool year include James E. McKinney, rmerly executive director of the Disciples f Christ Historical Society, as the assistant President Wake; Dr. Virgil V. Hinds, rom the Disciples Student Foundation at Kansas State College, to the associate prossorship of religion; Joseph P. Roberts, ssistant professor of psychology; Randolph arly, instructor in physics; Thomas Tiller, nstructor in physical education and health; nd Miss Joyce Knowles, assistant in the lumni and admissions office.

Missouri School of Religion
Columbia, Missouri

More than 250 friends and associates atended the appreciation dinner honoring r. and Mrs. Seth W. Slaughter upon his etirement as dean of the School of Reigion. The dinner was sponsored by the oard of trustees, the faculty and staff of ne School of Religion, and the Keystone ible Class of the First Christian Church, olumbia.

chool of Religion
Butler University
ndianapolis, Indiana

Lowell G. Colston became head of the dearment of psychology of religion and astoral care on Sept. 1. He was formerly n the staff of the Counseling Center of the niversity of Chicago and recently comleted a two-year study in counseling which as made possible by a grant from the eneral Service Foundation.

Dr. Walter W. Sikes attended the British onference of Churches of Christ in Birmgham, England, in August. From there he went to a departmental meeting of the World Council of Churches in Denmark, and to the seventh General Assembly of the Society of European Culture, in Venice.

Dr. Ronald E. Osborn attended the meeting of the working committee on Faith and Order in Geneva, Switzerland.

Dr. Robert Tobias also attended the World Council of Churches' meetings in Denmark and was present for other meetings in Oslo, Stockholm and Helsinki.

Texas Christian University
Fort Worth, Texas

The annual Texas Youth Convention of the Christian Churches was held on the university campus. Featured speakers were Bob Richards of Laverne, Calif., the former Olympic pole vault champion, and Milton Patton of the United Christian Youth Movement of New York. Dr. M. Jack Suggs, professor of New Testament in Brite College of the Bible, gave three lectures on the place of Jesus in shaping human life and the influence of his spirit in the contemporary church and among her young people. Theme for the convention was "Seek Ye the Living Christ."

The university has received a gift of $1,000 for unrestricted use from the Signal Oil and Gas Company of Los Angeles, President Sadler has announced.

New facilities put into use as the fall term opened include Sherley Hall housing 350 girls, New Clark Hall housing 236 boys, the enlarged Mary Couts Burnett Library which has been tripled in size, and the new School of Education Building (old Brite Hall) which has been completely remodeled and modernized.

The churches of the Texas-Louisiana-New Mexico area gave increasing support to the university during the 1957-58 school year. Forty-one new churches gave support and eleven churches increased their giving. Forty-one churches gave $2.50 or more per resident member and one church gave $13.75 per member.

The university has received a grant of $1,000 from the Equitable Life Assurance Society of the U.S. The unrestricted gift is part of a $125,000 program to assist 125 privately-supported colleges and universities during 1958.

Transylvania College
Lexington, Kentucky

Bruce C. Cotton of Dry Ridge has been appointed director of development and coordinator of external activities. He succeeds Kenneth T. Osman. Mr. Cotton is a graduate of the University of Kentucky. He is active in the state in Chamber of Commerce programs, Cattlemen's and Livestock organizations, and civil defense work, and he was commander of the Grant County Air Force Reserve Flight. He is a member of the agricultural advisory board for the university of Kentucky extension office.

Lynchburg Student Leaders Direct Orientation

The student body officers of Lynchburg College led the orientation program in September and began their term of office. They are, left to right, Courtney Jones, vice-president; Kenneth Bailey, Honor Council president; Anne Izumi, secretary-treasurer; Clayton Lescalleet, Student Court president; and Danny Gilbert, president. President Orville W. Wake delivered the convocation address on September 16. The annual reception for all students was given by the faculty on September 15.

WORLD CALL NEWS ROOM

Services Held For Leader in India

FUNERAL services were held recently in India for Miss Prosonno Shah, who died in Bilaspur on Aug. 4. Miss Shah was the principal of the Burgess Memorial Girls' School in Bilaspur and a well-known leader among Indian Christians.

Miss Shah was the daughter of the late Mr. and Mrs. Moni Joshua Shah, Disciple leaders. She studied at Isabella Thoburn College and received her A.B. degree from Lucknow University. For several years she taught in a girls' school in the province of Bihar. In that province she took her teaching degree in the Government Training College for Teachers.

Later Miss Shah became a teacher at the Burgess Memorial School, then served as headmistress and vice-principal. As principal she succeeded Miss Vida Elliott, missionary of The United Christian Missionary Society, who returned to the United States in 1957.

In 1949 Miss Shah was in the U. S. for a year of graduate study and spoke to many Disciple groups, including the International Convention Assembly in Cincinnati. She is survived by two sisters, one of whom is Mrs. Murad Scott, wife of the principal of the Boys' School at Bilaspur.

Language Program

Harlie L. Smith, Jr., son of the president of the Board of Higher Education of Disciples of Christ, is beginning a four-year period of service with the U.S. Department of State in Mexico City. He will direct the language program of the Foreign Service Institute in Central America and the Caribbean.

Men's Work

Fred Sawyer, of the department of men's work of the United Society, leaves in October to begin work on the staff of the Iowa Society of Christian Churches. Before coming to the men's work staff as a general representative, Mr. Sawyer was a pastor in Iowa.

Marriage

A wedding on Aug. 24 in Downey Avenue Christian Church, Indianapolis, united Miss Martha Holt and Richard Anderson. The bride is the daughter of D. Allison Holt, assistant executive secretary of the department of religious education of the United Society. The bridegroom is the son of Howard E. Anderson, minister of First Christian Church in Bloomington, Ind.

Refugee Workers

Two young people will represent Disciples of Christ as refugee workers in Germany. They are Garlan E. Hoskin of Marion, Iowa, and Miss Nell M. Carlson of Olympia, Wash.

Mr. Hoskin will serve for a year in some of the forty-four refugee camps in Berlin. Miss Carlson will work mainly with children and adolescent refugees in camps, rehabilitation homes and schools.

Subsistence salary for both workers comes through the Week of Compassion offerings.

Spanish-speaking Disciples

Mr. Pollock

Marcelino Pollock, minister of the Northwest Christian Church, San Antonio, Tex., is the newly-elected president of the Spanish-speaking churches of Disciples of Christ in the Southwest.

Serving with Mr. Pollock for the year are Doroteo Alaniz, Robstown, Tex., vice-president; and Arturo Andrade, McAllen, Tex., secretary. They lead the fellowship of nine churches, eight of which are in Texas and one in Kansas City, Mo.

Furlough Service

Mr. and Mrs. Paul C. Kepple, missionaries in Mexico for many years, have been in Indianapolis recently on special assignment. This past summer they served as missionaries in residence at the College of Missions at Crystal Beach, Mich. Their recent service included a period in which Mrs. Kepple served in the missionary education department of the United Society and Mr. Kepple made field visits.

Additions

Mr. and Mrs. Roger Geeslin, new missionaries to Japan, became parents of a girl, Beth Marie, on July 17.

Mr. and Mrs. Robert F. Gipe, missionaries in the Philippines with the United Society, have announced the coming into their household of Mark David, a Filipino child born on Nov. 14, 1957. Mr. Gipe is serving as building supervisor for the United Church of Christ in the Philippines. The missionaries reside in Baguio City.

NBA Dedication

Formal dedication services were held at the Kennedy Memorial Christian Home in Martinsville, Ind., on Sept. 20. This home is the seventeenth affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ). Opened in November, 1957, the pay-type home will accommodate 125 residents. Orval D. Peterson, NBA president, delivered the dedicatory address.

Missionary Register

Departing for the field:

Mr. and Mrs. Roger Geeslin left New York on Aug. 24 for Japan.

Dr. and Mrs. Douglas O. Corpron left New York on July 31, going by way of Europe to Bangkok, Thailand, to begin language study.

Mr. and Mrs. Delbert V. Troxell left on Aug. 20 to return to their work in Japan.

Mr. and Mrs. A. Louis Harris and daughter left Brussels, Belgium, on Aug. 14 for Congo after a year of study.

Mr. and Mrs. Robert Earl Dargitz and daughter; Mr. and Mrs. William J. Denton and son; and Misses Betty Erlewine and Faye Feltner left on Aug. 28 for a year of study in Belgium preparatory to service in Congo.

Mr. and Mrs. Ernest T. DeHaven left on Aug. 14 for a period of service at the Albert Schweitzer Hospital in Haiti while waiting for clearance of visas to India. Mr. DeHaven will be hospital administrator, and his wife will serve as a staff physician.

Miss Marjorie Ann Hill is en route, via Japan, to her work at Bilaspur, India, following her first furlough.

Mr. and Mrs. William David; Mr. and Mrs. Courtney Swander; Mr. and Mrs. Roy Miller and children; and Mr. and Mrs. George Wiley have left for Costa Rica to attend language school prior to their departure for Latin American field assignments.

Mrs. Agnes Lessley, who had been working in Mexico, left Aug. 25 for Buenos Aires, Argentina, where she will be teaching in Union Seminary.

Miss Hallie Strange returned to her work in Mexico in August.

Arriving from the field:

Miss Hazel Hughes has returned from Japan for furlough and is with her sister in Tampa, Fla.

Mr. and Mrs. Haldor Heimer and children arrived in New York on Aug. 4 for furlough.

Mr. and Mrs. Paul Snipes and children arrived in New York on Aug. 6 for furlough. With them was Miss Marilyn Tillery, daughter of Mr. and Mrs. Ralph Tillery, who will attend Phillips University, Enid, Okla., this year.

Mr. and Mrs. Ben Hobgood arrived in New York from Congo on Sept. 2 for regular furlough.

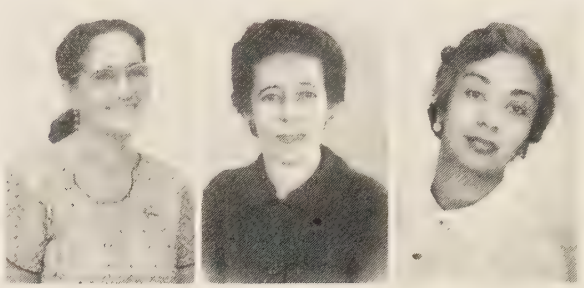
Mr. and Mrs. Paul Stone, on furlough from Mexico, are enrolled this year in Cornell University.

Mr. and Mrs. John T. Horber arrived in Indiana on Aug. 11 from Jamaica. On Sept. 10 they left for Fort Worth, Tex., where Mr. Horber will attend Brite College of the Bible at Texas Christian University.

Women and WORLD HIGHWAYS

Puerto Rican Women Unite to Serve

By BARBARA FARMER*



Left to Right:

Doña Cunda Torres
Mrs. Flor Marie Rivera
Mrs. Raquel Gomez

WHEN women's work was first organized in Puerto Rico in 1942, its first secretary wrote as an objective: "his organization comes into being as mething united to the work of the United tes." Through the years this relation- p between Christian women of Puerto co, Christian women of the United States, d Christian women of other parts of the rld has been growing. It has been a ocess of giving and receiving. Through Puerto Rican women have been develop- g and assuming responsibility in the rld church.

The resolution to organize the women as first made in the annual convention the Puerto Rican Disciples of Christ urches in 1941 by Doña Cunda Torres, ife of a Bayamón merchant, and Doña delfa Pollock, who, with her husband arcelino, is now serving a Mexican hristian Church in San Antonio, Texas.

These two women, along with the mis- onary wives at the time, Mrs. C. Manley lorton and Mrs. V. C. Carpenter, met with he interested women at McLean Confer- nce Grounds to elect their first officers and draw up a constitution. In the early years he women held two conventions annually, elped in the promotion of Woman's Day nd Children's day, and had service projects or the Union Seminary and McLean Con- erence Grounds. Their insular executive ommittee was known as the *directiva*. It ided in the establishment of societies in he local churches and promoted an inter- hange of visits between them.

Received Materials in 1950

Early in 1950 Puerto Rican women re- eived their first copies of CWF materials: he manual, constitution for local fellow- hips, and programs. Because their work ad been growing, they were feeling the eed for organizational help and program naterials. Under the leadership of Mrs. ster Maldonado, who was president at he time, they translated the constitution or smaller local churches and a series of rograms. The name *Christian Women's ellowship* was translated to *Confraternidad e Mujeres Cristianas*.

When Miss Velva Dreese visited the 1952 onvention, she told how when CWF was ounded it had been the hope that it ould be carried to many countries. Puerto ico was the first place outside con- nental United States and Canada where had been adopted.

Program materials in Spanish for wom- n were scarce and badly needed for local hurches. It was expensive and time con- uming to prepare them. About 1951, uerto Rican women discovered an Argen- ne interdenominational monthly, *Guia del ogar*, which suited their needs. The sub- cription list has grown through the years and with it a sense of cooperation with the Argentine women. Recently they have requested that Puerto Rican women begin writing for the magazine. The first to do so was Emilia Martinez, wife of a pastor and mother of a girl and twin boys. She wrote on "My Vocation as a Mother." Another article is now being prepared for the Argentine magazine on the women's work in Puerto Rico. The sense of fellowship and interdependence is growing.

In 1955 Mrs. Flor Marie Rivera, at the time president of the insular CWF and Puerto Rican representative on the interim committee of the World CWF, and Mrs. Elizabeth Alvarez, now vice president of the insular CWF, attended the World Convention in Toronto. Mrs. Rivera gave the main address at the meeting at which the World Christian Women's Fellowship was officially organized.

In September, 1957, Puerto Rico received a short and unofficial visit from Mrs. Russell Putnam, past-president of the International CWF. She spoke to the executive committee at a tea in her honor. She told of her visits with Christian women around the world and of the activities of the World CWF: the newsletter, the prayer topics and the birthday celebration. Puerto Rican churches have been celebrating the birthday of WCWF and are making plans to use the prayer topics.

Needed to Rewrite Constitution

About 1957 it became evident that it was necessary to rewrite the insular constitution. Using as guides the original constitution, a state CWF constitution, and a knowledge of how the CWF's on the island actually function, a committee of three past-presidents, the current president, and a missionary rewrote the insular constitution and by-laws. They were submitted to the annual assembly in January, 1958, where they were thoroughly discussed and unanimously approved. Mrs. Raquel Gomez, a laywoman, is the first to serve under the new constitution.

The first vice-president, who according to the new constitution will ascend to the presidency next year, is chairman of the program and study committee. The Committee on Cooperation in Latin America translates into Spanish and publishes the mission study books used interdenominationally in the United States, but they come out one year late. In order to make use of these books the Puerto Rican churches, starting in 1959, will follow the mission study themes of the States—a year later.

The chairman of the service committee has been Mrs. Rivera. This committee is promoting four projects in the local churches this year. In the spring an offering was taken for the interdenominational home for the aged on the island. In the summer each of the five districts selected a different insular institution to serve and consulted its director as to its needs: perhaps toys to the children's home, or clothing to the women's prison, or simply a prayer service and fellowship for people who are shut off from the outside world.

The service project for the fall is to provide a scholarship for an illiterate African woman. This project came as a result of an inspiring talk on the participation of women in the world church, with emphasis on Africa, which was presented by Miss Jessie Trout at a meeting of leaders held in April. The winter project is for the dormitory of the Union Seminary.

Secretaries Are Links

The secretaries of the five official districts into which the work is divided serve as links between the executive committee and the thirty-five local fellowships. They help to organize the district conventions, provide lists of officers of the local groups, and help to organize new fellowships.

Mrs. Edith Lopez, Puerto Rican representative on the executive committee of the World CWF, wrote the worship service for the third birthday celebration of the World CWF, which will be used in many parts of the world. Along with several other Puerto Rican women, she is planning to attend the World Convention in 1960.

Puerto Rican Christian women stand united with Christian women in all parts of the world, willing to receive and anxious to serve. Geographically Puerto Rico is a crossroads of the world. Planes arrive daily at its International Airport from Europe and North and South America. Point Four students from all parts of the world come to study its amazing economic and social development. Visits and interchange of religious leaders from other countries enrich its outlook. It is the only Latin American country where people may freely turn to the religion of their choice. As devout Christians, they feel the call to serve and to share what they have so freely received.

*Mrs. Garland Farmer is serving with her husband as a missionary to Puerto Rico under The United Christian Missionary Society.

Echoes— *from Everywhere*

CYF Conference in Jamaica Yields Ten Full-time Volunteers

THE annual Christian Youth Fellowship conference, held at Oberlin High School in Jamaica this past July, was a happy occasion for the church. Ten young men and women came forward and gave themselves to full-time Christian service.

Several of the youth will soon enter the seminary and further fit themselves to serve the churches of Jamaica. Besides those who gave themselves to full-time Christian service there were six who made their first confession and accepted Christ as their personal Savior.

The inspiring atmosphere of the consecration service was further enhanced by each conferee's having a candle which was lighted from one central light standing on the communion table. Richmond Nelson, who was the conference director, gave inspired leadership to bring the fruitful results to a higher level than ever before experienced.

—JOHN HORBER

Kingston, Jamaica

Congo Women Learning to Write

Can you imagine how you would feel if, at a later stage in your life, you learned to write your name when you hadn't been able to read or write before?

My students in Women's School did that very thing, and are they proud! When they came last October they knew very little. How painful their efforts to form a letter! How halting their attempts to push their chalk in the right direction to make the number *8!*

But they tried and tried, and tried some more, and now they can write their names without looking at a name to copy (and write from 1 to 100, too!). Teaching, in a way, is as exciting as splitting an atom.

—MRS. BEN C. HOBGOOD

Coquilhatville, Belgian Congo

Elderly Okinawan Sees Need In U. S. for Missionaries

Just before Methodist Lester E. Tallman returned to the United States recently, after a short period as youth worker on Okinawa, a farewell party was held for him. Several Okinawans gave brief speeches at the party.

Miss Itoko Maeda, Disciple missionary serving in Okinawa, reports that "one of the devoted country church members," a man more than seventy years old, said:

"We appreciated your being with us for this period, and now you are going back to your own country.

"Since many Americans live on Okinawa, we have seen many Americans. Some of them are very fine people but some of them are terribly bad. I think that a great many of them do not know God and Christ our Lord.

"Your mission work on this island will soon be completed, but you are going to work as a missionary in America. Americans need missionaries very badly. We Okinawans send you to your country as a missionary. Please tell them of God and Christ so they may find real Christian living!"

Japanese Pastors Delay Retirement

At present 156 active Japanese pastors of the United Church are over seventy years of age. Another 136 are past the normal retirement age of 65. Only 54 are retired.

Many of these active men have served the church for thirty, forty, fifty, and in one case, for more than sixty years! In Tokyo, alone, there are fourteen pastors who, because of illness or other disabilities, should retire, but struggle on because they can't afford not to.

One worn-out and disillusioned pastor is reported to have said, "If I were not a Christian, I would take my own life." Another admits that he is reduced to asking former parishioners here and there for a night's lodging and food.

At present the United Church of Christ can provide only a token pension—$9.00 a month for those ministers who have preached at least thirty years. A government old people's home costs from $14.00 to $30.00 a month. The United Church plans to change this situation and has requested help for its pension fund from the Interboard Committee for Christian Work in Japan, of which The United Christian Missionary Society is a member.

—MISS DAISY EDGERTON

Tokyo, Japan

Paraguayan Enters Seminary in Argentina

Eduardo Goldenring, 21 years old, a native Paraguayan and member of the Peru Street Christian Church in Asunción, left Asunción this past spring for Union Seminary in Buenos Aires, Argentina. He will study for the ministry.

Eduardo's education in Buenos Aires is being financed by the Disciple churches in Asunción and Coronel Oviedo. The mission board in Paraguay has agreed to pick up any deficits that the churches cannot meet.

This is an extremely important and challenging step for the churches, as there are not any self-supporting churches in this field. It is felt that this is certainly a step in the right direction.

—FRANK PICKETT

Asunción, Paraguay

DSF Vice-president Visits Philippines

A recent visitor to the Philippines has been Miss Rowenna Richards, 1957-58 vice-president of the Disciples Student Fellowship. She taught in the annual Currimao Conference, participated in the local work camp, was the U.S. delegate to the international work camp at Silliman University, and a fraternal delegate to the United Church's General Assembly.

—MRS. NORWOOD TYE

Manila, Philippines

Indian Leader Ordained to Ministry

DUKAL Philander has become the first person in the Fosterpur, India, area to be ordained to the ministry of Disciples of Christ. Attending the services were representatives from the various areas of India in which Disciples work. H. M. Reynolds, missionary of The United Christian Missionary Society, preached the ordination sermon.

Mr. Philander's first name, Dukal, means "famine." The name was given to him because his birth occurred during one of the famines which are so recurrent in this part of the country. The pastor then went to Mungeli and Damoh for his education and for a time taught in the primary school at Fosterpur. During this short period at the latter school he was selected for biblical training and sent off with mission support to the institute at Narsingpur.

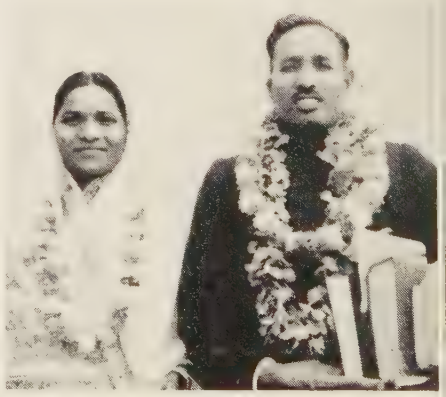
After graduation from Narsingpur, Mr. Philander returned to his native Fosterpur and joined the evangelistic staff of this area. While in this position, he was called to minister to the needs of the Fosterpur church and was finally installed in that position in 1953.

Samuel Maqbul Masih, a leader among Indian Disciples, reports that in order to be ordained to the Church in India "a person has to fulfill so many requirements that it is not very easy to meet them all; therefore, even after being called as a minister to a church, one has to serve several years before one is ordained."

"Philander's consecration to his job," he continues, "his patience with his flock, and his humble spirit and generous service contributed to his being accepted as a worthy candidate for ordination. He is also a good preacher."

"We hope that there may be others, too, who will be called to this worthy office of the ministry."

Mr. and Mrs. Dukal Philander



Missionary Worship Service

Theme: *Widen Your Hearts*

NOVEMBER

To Feel Concern for the Shackled

"There is no audience at a worship service. All who attend are meant to be participants." WORSHIP MANUAL: CWF.

There is no ready-to-use worship service. Here are only the raw ingredients from which you may create a worship service of your own. You are to choose from among the scriptures and hymns suggested; you are to develop your own meditation on the worship theme. A pattern is suggested here.

CALL TO WORSHIP
HYMN OF PRAISE
PRAYER—May be spontaneous, or you may read it.
SCRIPTURE READING
SPECIAL MUSIC OR POEM
BRIEF MEDITATION ON THE WORSHIP THEME—This should come from your own heart and experience.
CONSECRATION HYMN
OFFERING—This act of sharing is an act of worship. Mention this fact.
PRAYER
CLOSING HYMN
BENEDICTION

The worship theme for November is "Widen your hearts to feel concern for the shackled."

Suggestions for the call to worship:
Read Gal. 5:1 or John 8:32.
Have a solo voice sing "Send Out Thy Light and Thy Truth."

Suggestions for hymns:
624—Send Out Thy Light and Thy Truth
274—Holy Spirit, Truth Divine
272—Spirit of God, Descend Upon My Heart
122—Come, Thou Almighty King
106—Worship the Lord in the Beauty of Holiness

Suggestions for scripture reading:
I Cor. 7:17-24; John 8:31-36; Mark 10:17-22; Mark 2:1-12.

Interpretation of Theme

One of the aims of a Christian life is to grow as a free spirit. Only the free spirit can live close to God and work out his purposes. The tragedy is that so many of us live in spiritual prisons of our own making.

Most people are shackled by something. Some shackles, such as illness, ignorance or misfortune, are beyond the individual's control to remove, but their prisoning effect can be lessened. Some people allow time, tradition or things to become shackles. Others are shackled by fear, guilt, selfishness, prejudice, greed or pride. Many of these fetters can be cast off entirely.

Anything that twists a human personality into a knot of misery which cannot reach out to others or look up to God is a kind of spiritual handcuff. The Christian must learn how to loose his shackles and break out of his prison.

As you lead your group in worship, using this theme, you may want to give examples of people you know who have broken out of their prisons, or who have learned to live as free spirits in spite of shackles. In the reading list for 1958-1959, *Toward World Christianity*, one of the books in the section on "Inspiration and Devotion" is *Think about These Things*. Jane Merchant, the author of this book, is an example of a person who has refused to be imprisoned by physical limitations. Although a semi-invalid, she leads a life that is rich and full, and she shares through her writing the courage and gaiety of her faith.

You may want to allow time for guided meditation. (Remember that the value of such meditation is in the silence; don't be afraid of it. People need time to get their "meditators" working.) Such questions as these might be used: What kind of spiritual shackles have you made for yourself? . . . What can you do to break them? . . . If the shackles cannot be broken, how can you live as a free spirit in spite of them?

How to Relate This Theme to the Study

Many of our North American neighbors are bound by shackles which are not of their own making. In Hawaii, many are still shackled by ancient and fearful superstitions. In Haiti, shackles of poverty and disease are everywhere in evidence. In Mexico and Jamaica, people are shackled by ignorance.

As Christians we must not only break our own chains but we must help our neighbors to break out of their prisons.

—MARILYNNE HILL

Jamaican Leader Visits U. S.

An evening of fun and fellowship was held on August 25 at the home of C. S. Shirley, retired Jamaican pastor. This gathering was held so that relatives and friends could bid farewell to Mr. Shirley's son, Herbert, field secretary of Disciples of Christ in Jamaica, who was about to leave for a two-months' trip to the United States.

Early in September Mr. Shirley was scheduled for orientation sessions in Indianapolis and St. Louis. He is now doing deputation work in Iowa, renewing old acquaintances from his Drake University school days. He will attend the International Convention Assembly in St. Louis before his return to Jamaica.

His family and friends gave him a "send-off" to America with their best wishes.

—RUTH EDNA MONTGOMERY
Kingston, Jamaica, W. I.

In Memoriam

Mrs. Lillian Bullock Throckmorton, Aug. 20, Indianapolis. Widow of the late John W. Throckmorton and mother of Mrs. Harlie L. Smith, she had been living with the Smiths for the past year. Mrs. Throckmorton came to Lexington, Ky., sixty years ago as a bride and put her membership in the old Main Street Christian Church. She was a member of that church and its successor, Central Church, in all the ensuing years. Active in women's work, she also was a regular reader of WORLD CALL since it was initiated and in her later years practically memorized each issue.

Mrs. Ora C. Allen (Mrs. Heber R.), July 14, Greenville, N. C. An active and faithful member of Red Oak Christian Church, Greenville, she was deeply interested in the missionary program through the Christian Women's Fellowship. Very efficient and always willing to help. Her husband and five children survive.

Mrs. Mary Baskett Hornsby (Mrs. T. L.), June 1, Eminence, Ky. For eighty years an active member of the Eminence Christian Church. Beloved member of the Deborah Bible Class and of the Women's Missionary Society. Interested in every activity of the church, she gave of her time and many talents to cheer the community's shut-ins.

Mrs. Amy Farmer, April 19, Bowling Green, Ohio. Member of First Church for nearly half a century. She was long a patient invalid. She is survived by two daughters and thirty grandchildren and great-grandchildren.

Mrs. Amy Knight Groh (Mrs. John), June 29, Bowling Green, Ohio. Became member of First Church in 1917, when she brought letter from old Mungen church. Mrs. Groh's distinguished father, an early settler in this country, was a pioneer in the establishing of the YMCA. Age 96.

Mrs. W. B. Ramsey, July 16, Hopkinsville, Ky. For many years an active member of the Russellville, Ky., church but in recent years a member of the Ninth Street Christian Church in Hopkinsville. Age 90.

Mrs. Ella May Morris (Mrs. John L.), Sept. 7, 1957, Taylorville, Ill. A devoted and life-time member of the Edinburg, Ill., Christian Church, which was the scene of her wedding in 1892. Her Christian interests and influence were prevalent during her entire life, in all departments and activities of the church. Her unwavering Christian spirit was felt not only in her Edinburg community but beyond geographic boundaries. Age 85.

WORLD CALL

For Adult Mission Study

NOVEMBER

Theme

North American Neighbors

STUDY Director, If you have been using the program packet, *Concerns of the Neighborhood,* you are preparing now for the program on Alaska, Hawaii and Haiti. You will, of course, refer to the fact that Alaska has become the forty-ninth state. Many newspapers and magazines have recently carried features on Alaska, and you have probably clipped the best of such articles. There will be some in your group who have not seen them.

Whether you are using the program packet or the discussion guide and study book, you may want to make use of this little play. It was written for use in one of our churches in Hawaii in connection with a historical pageant which was being presented there. It was given to us by a former minister of First Christian Church of Honolulu, with permission to edit it and produce it here for your use. The original authorship is unknown.

You can easily produce this play in your home. It requires only the simplest properties. Curtains are not necessary. Your audience can be asked to imagine costumes and scenery. It is not necessary that your players memorize their parts. They will, however, want to read through the play several times and decide upon appropriate actions.

Kapiolani's Test

Scene I

NARRATOR: More than a hundred years ago there lived a lovely princess on the island of Hawaii. She was the daughter of the Chief, and her name was Kapiolani.* She is well remembered to this day because she did a very brave thing.

She had learned about God from the early missionaries, and she loved him and believed in him. Some of her friends said that he might be the strongest god in some parts of the world; but Pele, Goddess of Fire and Volcano, was the strongest in Hawaii.

Kapiolani wanted her friends to believe in God. She wanted to prove his power to all people, and she was brave enough to find a way. You will see how it happened.

(Kapiolani, First Girl and Second Girl take their places on the floor. They are sewing on gaily colored material.)

Kapiolani: The rules of the old Hawaiians are broken. We know now that the taboos are not important.

First Girl: Oh, be careful, Kapiolani. Pele may hear you!

Kapiolani: I am not afraid of Pele. The Goddess of the Volcano can do me no harm. I worship the Christian God. I do not really believe in Pele any more.

Second Girl: Hush! We never know where she may be. If she heard you she might punish you!

Kapiolani: Do not be afraid. God is stronger than Pele.

First Girl: How do you know?

Second Girl: How can you be so sure?

First Girl: Pele is a powerful goddess. She can do anything she wants to, anywhere, at any time, to anyone. I would be afraid to say some other god was stronger.

Kapiolani: I wish I could make you believe that the Christian God is more powerful than Pele. Maybe I can think of some way to prove it to you.

Second Girl: No, don't. I am afraid.

First Girl: How can you prove a thing like that?

Kapiolani: I know what I will do. I will go to Pele's house at the volcano.

First Girl: But women are not allowed to go there!

Second Girl: You would not dare!

Kapiolani: I will go to Pele's house at the volcano where women are not allowed. I will go there, and I will not make the usual sacrifice to Pele. I will not take any offering to her. And we will see what she can do to me. Will you go with me?

First Girl: No. I will not go.

Second Girl: I do not want to be killed.

Kapiolani: Then I must find some other friends who are braver than you, and whose Christian faith is stronger. If they really believe in God they will know they are safe.

Scene II

NARRATOR: Soon all the people of that community were talking about what Kapiolani meant to do. Most people thought it was very wicked for a woman to think of going to the holy place of Pele. Besides, it was dangerous. They were sure Pele would destroy anyone who doubted her power. There were others, people who had learned to believe in the God of the Christians, who said with Kapiolani that she had nothing to fear. All agreed that Kapiolani was a brave young woman to dare to defy tradition. Finally the priests of Pele themselves came to warn Kapiolani.

(Enter from one side Kapiolani; from the other side, two priests. They hold up their hands to stop her as she walks by.)

First Priest: We are priests of Pele. Pele is the greatest power in the world. She is stronger than any other god.

Second Priest: We have heard of the wicked things you are saying. We have come to warn you.

First Priest: Do you really intend to desecrate the holy place of Pele with your presence?

Kapiolani: I do not believe in Pele.

Second Priest: The amazing thing is that Pele does not kill you outright when you say such wicked things. She will surely not let you go unpunished.

Kapiolani: I believe in the God of the Christians. He will protect me.

First Priest: We warn you. You must stop this foolish talk. Pele is jealous.

Second Priest: You must not go to the volcano. It is not safe. Something terrible will happen to you for daring to defy the goddess. You must not go.

Kapiolani: Nevertheless, I will go. Only then will you see which god is stronger.

Scene III

NARRATOR: Although many of her friends were afraid to go with Kapiolani to the volcano, there were some who were willing. Together Kapiolani and her friends walked the long distance from Kailua to the mountain. When they reached the crater they found the priests waiting to make one last effort to turn them back.

(At the edge of the crater the two priests stand talking.)

First Priest: Kapiolani and her friends must have very nearly reached the House of Pele.

Second Priest: I thought they would turn back when the climbing became difficult but they kept right on walking this way.

First Priest: I am afraid. What will our great goddess do to such a person?

Second Priest: It would not surprise me if she sent flame to destroy all of us!

(Kapiolani enters and comes toward the volcano. Several other women follow at a little distance.)

First Priest: Stop! You must not come near the crater. This is a sacred spot.

Second Priest: This place is taboo for women. You will be destroyed. For your own sakes, go back.

Kapiolani: I believe in the God whom the Christians preach. Pele has no power. This is the test. If I perish by the anger of Pele, then Pele is the one you must fear. But if the God of the Christians saves me, you must worship him only.

(Kapiolani approaches the crater; the other women stand timidly in the background. Kapiolani speaks slowly, pausing as indicated.)

Kapiolani: O Pele, Goddess of the Volcano, I defy you. The Lord God is stronger than you are. . . . See, I come right to the edge of the holy place. . . . Look! I eat the sacred ohelo berries. . . . God is protecting me. What can Pele do to me?

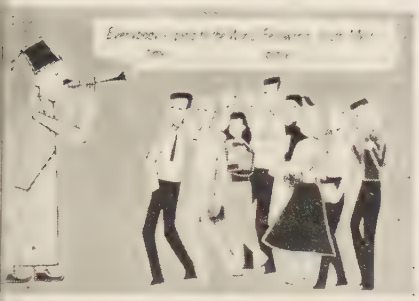
(Everyone waits tensely. After a pause, Kapiolani drops to her knees and lifts her eyes and hands to heaven in thanksgiving. One by one the women come to join her at the edge of the crater, and one by one they too kneel. Finally, even Pele's priests reluctantly drop to their knees.)

NARRATOR: That was how it happened long ago. Because of Kapiolani's test the people of Hawaii lost their faith in the fire goddess, Pele, and began to worship God.

—MARILYNNE HILL

***Pronunciation key:**
Kapiolani—*(kah-pee-oh-lah-nee)*
Pele—*(pay-lay)*
ohelo—*(oh-hay-loh)*
Kailua—*(kah-ee-loo-ah)*

Youth and Missions



ORLD Fellowship Youth Meets are the timely youth attraction in most dis-cts this fall. With the current Middle st crisis in the headlines, Meets offer nior and Senior Highs experiences in ding discussion, worship and recreation ich improve their leadership in their n youth fellowships. Watch your state urch paper or write your state director religious education for the time and ce of the Meet nearest you.

CWFF Up 11.4%

Christian World Fellowship Fund (youth ving for outreach through the fifty-seven encies in Unified Promotion), for the year ding June 30, 1958, totaled $152,027, an crease of $15,520 or 11.4% over the evious year.

Each Youth 1½¢ a Week

Per capita youth giving averaged 80¢ per uth for the year or 1½¢ per week. Head-g the list of states with highest per pita giving are:

ississippi	$2.28	Montana	$1.83
lorida	2.14	Cal. N. & Nev. W.	1.54
rizona	1.91	New England	1.53
awaii	1.83		

Increase in Per Capita Giving

U.S.-Canada per capita youth giving in-eased 8¢ over the previous year. Leading ates in per capita increases are:

awaii	$1.22	Idaho S. & Utah	.33
rizona	.79	Missouri	.33
rkansas	.47	Mississippi	.32
ew England	.35		

Congrats to Our Youth

Leading the brotherhood in per cent of crease in giving to Unified Promotion e our youth, whose giving increased .4% over last year. Giving from all urces—churches, church schools, CWF's, uilds, youth, and children increased 5.2%. hree cheers for this growth among our uth!

—Charles C. Mills

Youth Pilgrimage in the Middle East

CAMELS or donkeys or Arabian horses will not be used in this pilgrimage as they have been in so many journeys in the Middle East. The great caravan of youth attending World Fellowship Youth Meets this year will travel by means of pictures, biographical stories, and accounts of Christian missions at work in the Middle East. At each oasis break, songs and games will provide color and relaxation from the exertion of the pilgrimage.

Some thirty thousand delegates attending CYF Meets and Chi Rho Fellowship Meets will learn of the Middle East and achieve a deeper sense of fellowship with small and striving groups of Christians among the overwhelming Muslim majority. Worship, study and discussion, and recreation are to be blended in the program to produce a maximum of effectiveness.

Pictures on Place Mat

On the place mat, for use at the Middle East banquet, eight people of the several countries of the area are pictured on a scroll, placed against a Persian rug. In *Middle East Face Sketches* there is a story of each person and of the Christian work which he represents.

The art on the program cover shows some Arabian youth looking across the desert to an oasis where stands a cross. Footprints of those who have gone before show the way across the dry sand dunes to the oasis. The name tag shows a water jar and the youth theme of this year: "Seek Ye the Living Christ." The Oriental water jar, which is found also on the program cover, suggests that the living Christ is the water of life. The packet of large black and white pictures, *Glimpses of the Middle East,* brings scenes and activities from the Middle East into each discussion group.

Program Continuity, free as usual, and with a new look because of its illustrations, guides you through the Meet from beginning to end. Request a copy for each Meet from The United Christian Missionary Society.

—Mareta Smoot

From Our Scrapbook on North American Neighbors

You cannot live entirely untouched by the affairs of your neighbors! . . .

Nations which are neighbors are no different from persons. You who live in North America have nearby neighbors—Alaska, Hawaii, Mexico, and the Caribbean Islands. Migrants from Mexico come and go across your borders. Puerto Ricans borrow money from you in order to build churches. The Caribbean Islands sell bananas to you and from them you learn songs with new rhythms. When a hurricane strikes Jamaica, you immediately send clothing and food. You cannot remain unconcerned, especially those of you who are Christians.

—From *Common Concerns—a Common Hope*

by Marilynne Hill

Oneness in the North American Neighborhood

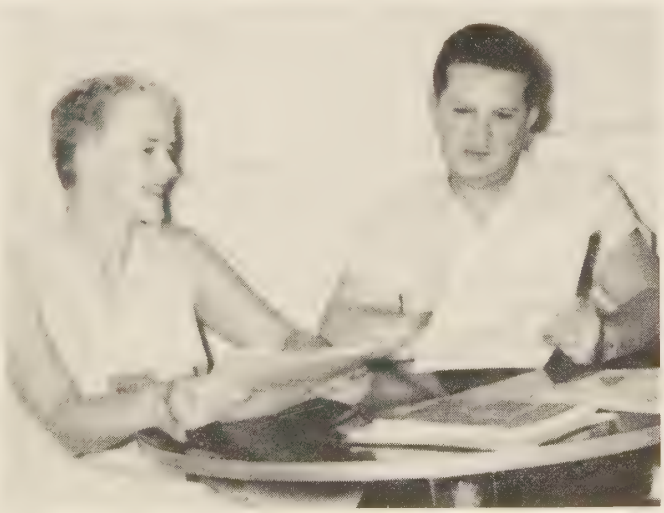
The theme "Christian Concerns of North American Neighbors" means more than some people doing things for others. It means a growing spirit of oneness among Christians in all these countries, with caring and receiving on the part of all.

No Christian can stand on the sidelines as a disinterested observer. Someone has said that "Being religious is being unconditionally concerned." To be concerned means "to bear the burden of." To be a Christian means to be burdened when your neighbor is in need, to love him as yourself.

—From *Youth Guide on Christian Concerns of North American Neighbors*

by Marian Van Horne

(Used by permission of Friendship Press)



Right, at International CYF Commission at Fulton, Missouri, Mrs. Donna Gustafson and Charles Pieratt look over the new World Fellowship Youth Meet material and discuss methods of use.

—Photo by Mareta Smoot

WORLD CALL

American Youth Are Not So Bad

Missionaries, Parents of Teen-agers, Are Impressed During Furlough Travel

By HARRIET R. REYNOLDS*

DURING our term on the mission field our family was concerned that we be the kind which would truly represent our churches in the United States as ambassadors for Christ. We knew that church people at home expected a lot from us.

When furlough started early this past March, our thinking took a new turn. We who had lived on the other side of the world for ten of the past eleven years were to return to our own country. And now we were wondering what we could expect from those at home.

One thing kept bothering us. We had read about the growing crime rate—the wide-spread delinquency of youth; about the accusations of laxity of the schools and the laziness of the students; and about the speed demons who play dangerous games in an effort to show off.

In former years we had stoutly maintained that there was far more good than bad, even among problem young people; that in spite of exceptions about which we and others must be concerned, by far the majority of young people were living on the credit side of the ledger of life.

NOW it was different—maybe! We weren't just church workers trying to help other people's children. We were parents of three teen-agers brimming over with possibilities and problems. We were involved head over heels in personal concern about whether or not American young people are really going to the dogs. What *would* happen to our three when they were plunged into the maelstrom?

Frankly, we were a little frightened over the America we would meet when we returned.

It has been only a few months now since we sailed into New York harbor. In order to visit our parents and some of our link churches we have traveled two-thirds of the way across the country and back again. We are still groggy from long hours of driving and a little out of breath from trying to see and telephone so many people in the time we had. We haven't yet had time to digest all the experiences we've had along the way. We do know, though, that we have "a happy feeling"—a comfortable assurance that, while not everything is right with the United States, its churches and its young people—or its older ones—that there is much that is right and tremendously encouraging.

This feeling has come from day-to-day living as guests in a dozen homes in five states. About thirty young people have joined their parents in welcoming Virginia, Jane and Douglas—our children—and have eaten, slept, worked, played and worshiped with them. Our data isn't sufficient to justify conclusions on the state of American youth, but it does allow us some encouraging conclusions about the American boys and girls we've met thus far during furlough.

One home we found to be remarkably like the biblical picture presented in Timothy.

The father and grandfather had died within the past five years. The grandmother and mother combined their households and purchased a home in a location favorable to family life. The grandmother became the homemaker; the mother worked days and studied nights until she attained the qualifications necessary for teaching. Now while teaching, she still studies, and the family helps make this possible.

The "Timothy" in the picture—a lad still under twenty who has worked during all his spare hours, was graduated from high school with honors and now has finished one year of college with grades high enough to maintain his scholarship. He has continued his leadership in his church (including preaching some sermons) and in his college Christian student foundation, and has continued his music as well. He is planning ahead for seminary study.

A younger sister has a comparable record: she is making a success scholastically, musically and socially in a high school noted for its high standing—and for being a difficult place for one who isn't in the upper social and financial strata.

After this visit we felt that Doug, who had slept on a mattress on the floor with the son, and Virginia and Jane, who had slept three in a bed with the daughter, had already set their goals for conduct and accomplishment a little higher.

SEVERAL members of another church talked to us about the difficulty of getting young people interested in the church, and of getting parents to do their part. In these conversations they almost always added, "Now, if all families could be like the Daniels, it would be different."

We stayed with the Daniels—and we agree with those who had talked with us in all but one respect: there are more "Daniels families" than they think. We've met several in just one month.

Both father and mother have full-time jobs requiring longer hours of work because of professional obligations. The children help out in all sorts of ways at home and earn much of their own spending money as well as save for college.

The son, graduating from high school this year, has chosen a local college so he can continue vocational exploration while having good courses without being too much of a drain on the family finances. He had purchased a power lawn mower with his savings and during vacations has plenty of jobs to keep him busy. He specializes in "big lawns."

The daughter is president of her Christian Youth Fellowship group. Both have been faithful in church activities and have served as delegates to youth conferences. They briefed our three on the pro and con of steady dating; on the need for careful driving; and on how to stretch a moderate allowance.

One Sunday afternoon we accepted the invitation of three young people to drive out to their farm. We wondered if our children would be bored, especially as we saw that the farm house was small and the yard and general surroundings showed signs of hard struggle and limited privileges.

We needn't have been concerned. All three came away with addresses of their respective new friends for future correspondence. They were thrilled with more stories of young people's conference. . . . 4-H Club accomplishments . . . the demonstration of the new electric portable sewing machine just purchased by the fiancé of the oldest son with her careful saved dollars . . . the electric brooder . . . the bad-tempered sow and her family . . . sliding down the straw stack . . . and big dishes of ice cream and wedges of home-baked angel food cake—the latter a creation by the fifteen-year-old girl, who placed first with her angel food cake at the previous year's state fair.

THIS family knows the meaning of hard times, but there was no evidence of discontent or apology. The parents and children love one another, they work together, they have fun together, and they are having an experience of increasing fellowship in their church.

Were we visiting an exceptionally outstanding group of families to meet so many fine young people? I don't think so—unless we consider "exceptional" the dependence most of them place on faith in God and the way most of them try to live according to Christ's way. There were no "problem young people" among those in the homes we visited.

To all these young people and their parents we say, "Thank you." Not only have you helped us and our teen-agers but you have given us confidence in the boys and girls of the United States.

What more could we ask for Virginia, Jane and Douglas in a few short weeks than what they have received:

They have seen that boys and girls whom they admire and cherish as friends work hard in school, respect their parents, cooperate with their teachers, expect to earn part of their spending money and their school expenses, hold up decent standards of social relationships, and have time for their church.

And they have learned that the church offers them friendliness, guidance in setting their standards and living up to them, and a chance to participate in things they like to do with such young people.

In our family the "youth problem" we feared in March has turned into "youth opportunity" in a few months.

*Mrs. Hubert Reynolds is a missionary in the Philippines with The United Christian Missionary Society. On furlough now, the Reynolds direct the work at the Vigan Community Center in the province of Ilocos Sur.

Book Chat

(Continued from page 26)

HE title, *Christian Unity in North merica,* is an apt one for the sympo- of eighteen contributors, edited by obert Nelson. While Dr. Nelson has in the center of the ecumenical move- t, he makes an honest attempt to ex- e many diverse attitudes on the sub- of Christian unity. His own excellent ter and that of Samuel McCrea Cavert an exposition of the ecumenical move- at as expressed in the National and the rld Council of Churches. The essays r a wide range of thought—from that he Disciple Charles Clayton Morrison, is impatient even with the ecumenical ement and makes a radical call for im liate unity, to that of the American and thern Baptist representatives who dis- the union idea altogether in favor unity within local congregational life. of the finest chapters in the book is t of Albert C. Outler, who explores the nity We Have" and seeks a unity that is lfillment of the present trends. Dr. Nel- has brought together a remarkable up of writers with many diverse views.

HARLES M. Crowe is a sensible preach- er of the gospel of personal religion. enty-two of his sermons or essays have en formed into a book called *Getting lp from the Bible.* In these essays he ls with doubt, fear, evil, aging, illness, ice of mind, loss of faith, adversity, so- l relationships, and other problems which set us on our human journey. It is a f-help book written on a high spiritual el. It is good reading for the troubled d suggestive to preachers and teachers religion.

Books Mentioned in Book Chat

FOUR EXISTENTIALIST THEOLOGIANS. Select- readings, introduction, and biographical tes by Will Herberg. Garden City, N. Y. oubleday & Co. Price, $4.00

CHRISTIAN UNITY IN NORTH AMERICA. A nposium edited by J. Robert Nelson. St. uis. The Bethany Press. 208 pp. Price, 50.

GETTING HELP FROM THE BIBLE, by arles M. Crowe. New York. Harper & others. 209 pp. Price, $2.95

Book of the Month

THE FOOL OF GOD, by Louis Cochran. w York. Duell, Sloan and Pearce. Price, 95.

The Commission on the Promotion of ristian Literature recommends to Disci- s of Christ for October reading, *The ol of God,* by Louis Cochran. This his- ical novel on the life of Alexander mpbell was reviewed by A. Dale Fiers the June, 1958, issue of WORLD CALL.

HOW THE CHURCH CAN HELP WHERE DE- QUENCY BEGINS, by Guy L. Roberts. Rich- nd, Va. John Knox Press. Price, $3.00. Is your child a potential delinquent?" s the author in the second chapter of s book; and answers with, "Yes, and so mine." The discussion is on a practical, derstandable basis. Delinquency is seen

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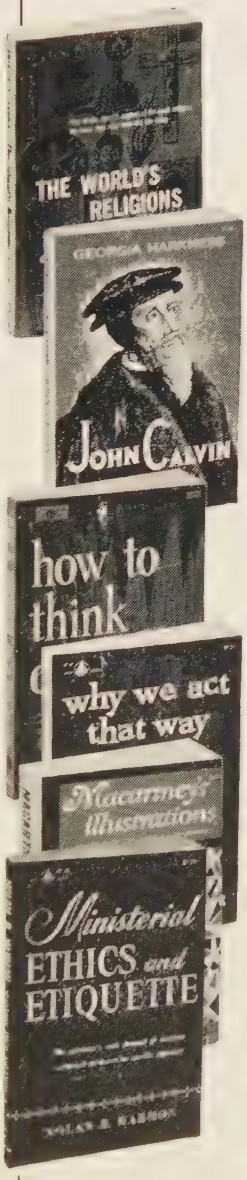

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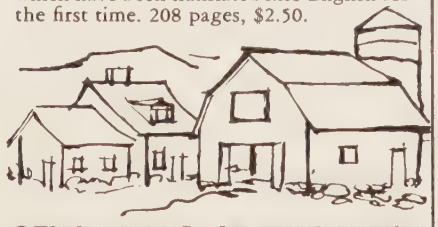

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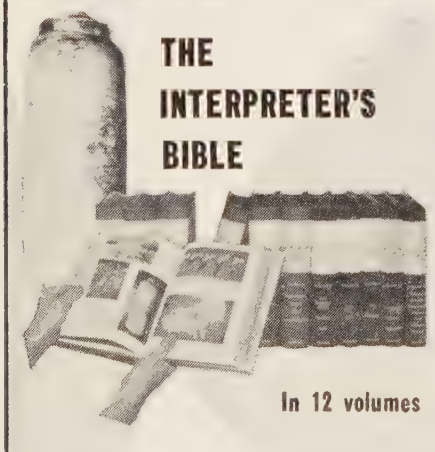

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beginning in the home. The church's opportunities, failures and successes in ministering to delinquents are part of an interesting story. Ministers and workers with children and youth will find the book sound and helpful.

THE THEOLOGY OF THE OLD TESTAMENT, by Edmond Jacob. New York. Harper and Brothers. Price, $5.00.

A translation of a scholarly and comprehensive development by a University of Strasbourg professor of Old Testament concepts of God, man, sin, salvation, death, and the future life.

LUTHER ON WORSHIP, by Vilmos Vajta. Philadelphia. Muhlenberg Press. Price, $3.25.

A discussion of the theological issues related to worship as seen in the writings of Luther.

THE GENTILE, by Sylvia and Henry Lieferant. Philadelphia. Muhlenberg Press. Price, $3.50.

A novel dealing with tolerance and prejudices between Jew and Gentile. Linda Macneill goes to the big city to seek employment and discovers prejudices which had never occurred to her. A very readable and thought-provoking story.

THE TABLE OF THE LORD, edited and compiled by Charles L. Wallis. New York. Harper & Brothers. Price, $3.95.

Contains 8 communion services, 40 communion prayers, 168 meditations, 107 suggestions for hymns and special music, together with much other materials—calls to worship, invocations, benedictions, scripture selections, and liturgical literature.

Publications Received

THE NEW TESTAMENT IN MODERN ENGLISH, translated by J. B. Phillips. New York. The Macmillan Co. $6.00.

WHEN YOU LOSE A LOVED ONE, by Ernest Osborne. Public Affairs Pamphlet No. 269. Public Affairs Committee, 22 East 38th Street, New York. 25c.

EVANGELISM IN GERMANY, by H. H. Ulrich. World Council of Churches, 156 Fifth Avenue, New York 10, N. Y. 50c.

EVANGELISM IN THE UNITED STATES, by George Sweazey. WCC. New York. 50c.

REMBRANDT AND THE GOSPEL, by W. A. Visser 't Hooft. Philadelphia. Westminster Press. $4.50.

THE MAN IN THE MIRROR, by Alexander Miller. New York. Doubleday and Co. $3.95.

THEY ARE HUMAN TOO. Photographic Essay on the Palestine Arab Refugees, by Per-Olow Anderson. New York. Henry Regnery Co. $6.50.

A TIME TO SPEAK, by Michael Scott. New York. Doubleday and Co. $4.50.

STRIDE TOWARD FREEDOM, by Martin Luther King, Jr. New York. Harper and Brothers. $2.95.

Friendship Press Books:

IN THE SHADOW OF MT. ROYAL, by Mary Isabelle Milne. Paper, 25c.

HE BELONGED TO THE WEST, by Isobel McFadden. Paper, 25c.

JUNIOR HIGHS AND BIBLE LANDS TODAY, by Lucile Desjardins. Paper, $1.00.

YOUTH GUIDE ON THE MIDDLE EAST, by Gustav K. Wiencke. Paper, 65c.

MISSIONARY STORIES TO PLAY AND TELL, by Nina Millen. Cloth, $2.95; paper, $1.95.

Friendship Press Filmstrips:

RUDI COMES TO CANADA. $5.00.

VILLAGE REBORN, by Herbert Shore. $5.00.

MEETING GOD THROUGH THE BEATITUDES, by Ernest Trice Thompson. Nashville, Tenn. The Upper Room. Paper, no price listed.

HOUSE OF MANY ROOMS, novel, by Robin White. New York. Harpers. $3.50.

JAPAN AND THE UNITED NATIONS. New York. Manhattan Publishing Co. $3.00.

A MANUAL FOR PRAYER GROUPS, by Samuel Emerick. Nashville. Upper Room. 15c; 8 for $1.00.

WITH JOYFUL SURPRISE, Rediscovering the Lord's Prayer. By Rita F. Snowden. Nashville. Upper Room. 25c; 6 for $1.00.

PRAYERS OF THE REFORMERS, compiled by Clyde Manschreck. Philadelphia. Muhlenberg Press. $2.50.

SEVEN DAYS OF THE WEEK, by Rita F. Snowden. Thoughts on Christian Living. Philadelphia. Muhlenberg Press. $1.95.

MAN'S FIRST LOVE: THE GREAT COMMANDMENT, by Ralph W. Sockman. New York. Doubleday & Co., Inc. $2.95.

Audio-Visual Suggestions

LA HERMOSA is a new sound filmstrip which tells the story of the proposed plan by which La Hermosa Church seeks to face the future with a new church and community center to serve its community and the growing number of Puerto Ricans who are moving to the Harlem area of New York City. La Hermosa (which means "the beautiful"), one of the churches established by Puerto Rican Disciples in the New York area, faced a real crisis when the block in which it was located was condemned to be torn down so that new housing could be built. A new location has been secured and plans are under way for the construction of a new building. Disciple and civic leaders and other Puerto Rican churches in the area have joined with La Hermosa in a program seeking to secure needed funds for the completion of this project. 12 min.; 33⅓ rpm record; B&W; rental, $1.50.

MEXICO: GEOGRAPHY OF THE AMERICAS (11 min.; B&W; rental, $3.00), and LIFE IN COLD LANDS (ESKIMO VILLAGE) (11 min.; color; rental, $5.00). These two motion pictures produced by Coronet Films, present an introduction to the geography and customs of two of our North American neighbors. The film on Mexico deals with geographic and economic aspects of the country. The other is on Alaska and shows a family of Eskimos in their daily activities of fishing, hunting and trapping. While not presenting the missionary activity of the church these films, produced for general use, do show the life of the people and reveal much background for the missionary education study on "Christian Concerns of North American Neighbors."

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

TWO MINISTERS DIED

e, age 46, who let his Pension Plan membership lapse.

20 months he was written 8 times by the ff of the Pension Fund trying to keep his ount active. A loan was offered to keep protection in force.

laid aside every letter without answering.

ety day grace was extended, thirty additional days to secure an answer—still no ly.

lack of action kept the Pension Fund m doing its best contractually, when the sis came.

sult:

large cash death benefit.

disability protection after 90 days of grace.

educational benefit for his children.

wever,

His widow **will** receive a monthly Widow Pension based on his Pension credit accumulations. This will be smaller than it would have been had he participated.

Also, because of extreme need, Ministerial Relief checks were sent to help on his final hospitalization. Such checks are gifts and are limited to contributions made by the churches, apart from Pension Plan dues.

One, age 27, who kept his Pension Plan membership active.

He had felt the need for more schooling—and had gone back to seminary.

His account could have gone inactive for he was serving a church of another communion temporarily while in school.

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DISPOSABLE OVEN LINERS

Room for the Alcoholic

Disciples in Argentina Help A. A. Rebuild Lives

By JULIO AMARAL

EDITORIAL NOTE: *This article is written by a layman who serves as pastor of the church of Disciples of Christ in Florida, a suburb of Buenos Aires, Argentina. This congregation was started a few years ago. Although small, the church has an active membership. Señor Amaral and the congregation have remodeled a former radiator shop garage into an attractive church building and parsonage.*

A GROUP of men with a sincere desire to fight against alcohol and its problems directed their steps toward the evangelical (Protestant) churches and institutions in Buenos Aires. In all of them they were heard but not received. There was no room.

As individuals they had been alone without a place in the society which surrounds them, and when they united as a group into Alcoholics Anonymous, the same was true.

One Catholic institution offered them a place—not what the group of Alcoholics Anonymous needed, but the only thing they could find.

When Pastor Angel Peiró of the Belgrano Christian Church and I learned of the A. A. group, we knew immediately what our Christian obligation was—to give. We did not have to be asked. We offered the space in the churches in Belgrano and Florida. Now in the latter church there is functioning a group of Alcoholics Anonymous, and one of my jobs in serving the church is to work with these people.

In Argentina alcohol is not spoken of as a national problem, but we are informed through official means that it is of such gravity that the government, considering itself unable to do anything about it, proffers to silence the facts.

And what about the churches? They form an Anti-Alcohol League, put as its head one who does not in the least understand the problem and talks endlessly about the power of the devil; and so they consider that they have done their part.

Practical Solution to Problem

Alcoholics Anonymous, with more than 200,000 men and women in the world who can keep themselves sober, is a practical solution to the problem of alcohol. But the A.A. cannot work efficiently alone in such an area as Latin America.

The problem of A.A. is essentially spiritual, something that is not recognized by the majority of our people, educated in the Catholic tradition. How can you speak to anyone of a Supreme Power who can help him? This for the common man sounds like the church, and this causes a feeling of rebellion.

To speak of God is to speak of the Catholic Church, and the average man has lost faith in it. To pray, for most people means to recite words without any value. Almost all alcoholics have passed through the experience, in their bitter days, when in their desperation they once again recited those prayers they were taught when children. But they got no solution to their problems.

Tried to Eliminate Spiritual

The A.A. here had tried to eliminate the spiritual parts from their meetings in fear of the reaction of those present. The alcoholic feels that society is against him and the head of society in this country is the Catholic Church. I have seen their revulsion when anything that was related to the only church they know was mentioned.

To teach them to seek the true God; to destroy their prejudices inherited through tradition; to show them the real meaning of a spiritual life; to teach them what true prayer is and to help them know the meaning of the Lord's Prayer that they have recited since childhood without thinking of its meaning—it is in these ways that we collaborate with these men who are filled with a desire to rehabilitate themselves. They hadn't been able to do this themselves for they couldn't find the way to

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acuum made by leaving out the spirit. art of the program—and this the most rtant part of the whole plan!

d if it isn't the church, then who can them get straightened out?

me time ago there was held in Argen- a Latin American Congress on Psycho- py. At this time a member of the A.A. invited to present the program of the p. After explaining how the group s, to the great surprise of all, he fin- his talk with a prayer. Is this the time that the Medical School and a ical Congress have heard a prayer?

this were the only testimony, doesn't stify the church helping the A.A.? n leaving the Congress, this man said ie, "If I had not been sure that you in the room, I would not have dared inish my talk that way. Please don't to be present at our meetings." Can we this request. I don't think so. In the ches of Disciples of Christ the A.A. a place.

Also Receive from A. A.

Ve not only give to the A.A.; we also ive. When an alcoholic discovers the life that is open before him, he doesn't tate to follow it. He knows there is no rnative. To be born again is not a ory for him; it is to live. It fills the ium of his life with the spiritual—but the deceptive religion of his fathers the faith in the traditional church. is is the moment when we wait to ex- d him our hand. When this man re- es Christ he never abandons him, as knows by his own life that Jesus is his y salvation. He comes to Christ after ng all the other roads.

nd as will be the experience of other rches, ours also has seen that an al- olic is converted into a strong and faith- member. The best witness that the rch can give in its neighborhood is the life of an alcoholic, and it reaches fur- r than just the family.

Collaborating with the Alcoholics Anony- us in Argentina, we can offer a worth- le work to society.

Youths Work on Tour

HE twenty-six Disciple young people who participated in the Caribbean Youth ur this past summer spent half of their e seeing mission work and gave the other f to service projects.

n Jamaica the youth were housed in an ndoned British Army Camp which has n secured by the Jamaican Disciples. ey helped tear down some of the bar- ks buildings which will be used in the ansion program of Disciples on the is- d. They piled and sorted materials. Eight ldings were needed immediately so that rch groups meeting outdoors would e shelter.

n Puerto Rico the young people spent days of their visit transforming a bby rural church in Santa Rosa. They ned with fifteen Puerto Rican young peo- in painting the ceiling, interior walls, ys, exterior walls and roof.

Charles C. Mills of The United Christian ssionary Society directed the tour. Mrs. Gray Russell of Indianapolis, former ngo missionary, was the tour mother.

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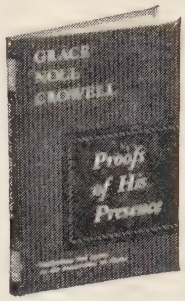
Grace Noll Crowell. 20 meditations and 15 poems on the Christian hope arising from the post-Resurrection appearances of Christ—proofs of his immortality, and of our own. Like the author's other devotional books, *PROOFS OF HIS PRESENCE* provides inspiring readings for group worship as well as for private devotions. **$1.50**



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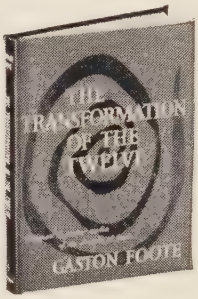

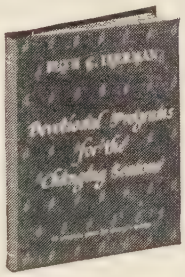

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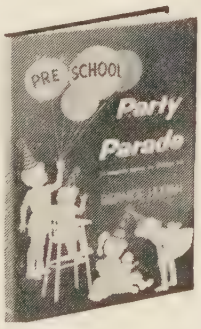

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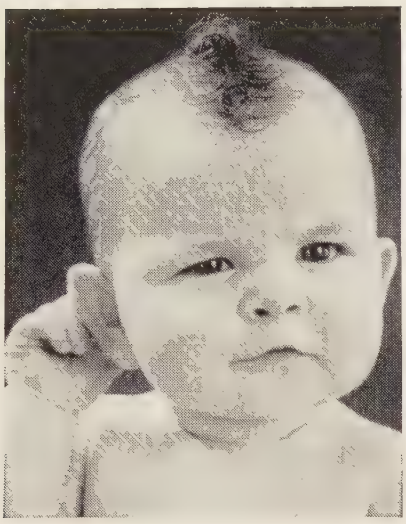

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The Bible in the Forty-ninth State

Alaskans Have Had the Scriptures Since 1796

THE name *Alaska* comes from the Aleut word *Al-ey-ek-aha*, which is said to mean "the Great Country." This territory recently admitted to statehood, in which many Eskimo Indian dialects are spoken, has long been aware of the Bible.

Scriptures first came to Alaska when Empress Catherine of Russia sent church missionaries to "her American colony" in 1796. Selections from Matthew, Luke and the Acts were translated, printed on a Moscow press in 1840, and distributed among the natives on Kodiak Island under the supervision of Bishop Ivan Veniaminoff.

Years after the purchase of Alaska, Sheldon Jackson, Presbyterian missionary to the "far Northwest," established the first Christian mission in Wrangell for the natives. Jackson, realizing Alaska's missionary need, personally appealed to other major church denominations to send their missionaries to help take the gospel to this needy field.

Need for Scriptures Increased

With the growth of the nation the need for Scriptures increased. Protestant churches and missions turned to the American Bible Society for Bibles, New Testaments and scripture portions. While the Bible Society was recognized as an unfailing source for Scriptures, its work was not officially organized in Alaska until 1926. During that year this territory was added to the states coming under the supervision of its secretary with headquarters in California.

Not only has the Bible Society supplied printed Scriptures but it has published a number in the Eskimo dialects that have been translated by the missionaries working among the people there. Disciples of Christ contribute to the work of the American Bible Society.

In a Presbyterian mission field, 300 miles above the Arctic Circle on the very northern point of Alaska, lives Roy Ahmaogak, a native preacher, who translated the Gospel of Mark and the Epistle to the Romans for his own people in the Eskimo Poi Barrow dialect. There are 1,200 people his community, of whom 700 are chur members, and about 800 who can rea When he was sent to the States to spe a year "out" in special study and langua work, he brought to the Bible Society h translation of the Gospel of Mark, the fi book in this dialect. This was printed the Society and followed by the Epistle the Romans.

At the conclusion of an Eskimo servi in Fairbanks, conducted in the northe Eskimo dialect, where the Society's sec tary was speaking, the interpreter said him: "Tell the Christians down in t States that we are grateful for the Gosp of Mark and the Book of Romans in o own dialect, but when are they going give us the life of Christ by Matthew, Lu and John?"

Question Already Answered

Among the Kuskokwim Indians this qu tion is already answered. The entire N Testament for 6,000 of these people h been translated by a Moravian missiona Ferdinand Drebert. Publication of the bo was done by the American Bible Socie and the first copy flown to Alaska for t annual convocation of Christians the "Kuyana" (Thank you) wrote Moravi leaders to the Bible Society for the Tes ment, for which they had been waiting long.

A missionary from the Friends chur in Kotzebuc wrote the Society: "Paulin an outstanding interpreter into Eskimo. an excellent preacher in that language a has used her Bible until it has fallen apa Please help with a replacement." Of cou a book was sent immediately.

As Alaska, the forty-ninth state, faces n opportunities for development the Am can Bible Society is also aware of its creased responsibilities to keep Script needs fully supplied in this vast northw territory.

Needed—A Better Balance

ON first glance at what the church is doing in its world mission program it would seem that we really have the world-burden of our Lord. But how unbalanced it turns out to be on closer analysis!

Look at the facts—

Whereas one million Christian workers serve the 100,000 churches of the 160 million people of the United States, only 27,000 missionaries work among the other two billion people of the world!

In the U. S., while 94 per cent of all the nation's ordained ministers and 96 per cent of all its religious funds are used for that privileged 9 per cent of the world's population, only 4 per cent of the funds (and little personnel) is left for the other 91 per cent of the world's people.

There are still 1,700 tongues without a word of Scripture. There are more than 1,000 scattered tribes without a single missionary. Even in the recognized mission lands of the world it is estimated that 420 million people have never heard—even once—the precious gospel.

As long as 94 per cent of North America's Christian interest is still in North America, and less than 6 per cent is for the rest of the world for which Christ died, there needs to be some rebalancing between the word and the deed of the church.

—DAVID MCGOUGH
Costa Rica (language school)

Happy in EHP

levue, Washington, Church ports "Exceptional Values"

E Bellevue Christian Church, Bellevue, Vashington, was organized in December, Immediately they began promoting use of WORLD CALL. At first they sent magazine to all bers subscribing rtain amount to sions. In 1957 decided to send LD CALL into all es.

—Richards Photo

Mr. Johnson

rl A. Johnson, pastor, is enthuic over what this has meant to growing church. pting the Every ne Plan, he says, been a most essful endeavor." points to four ceptional benefits" he has observed:

First, to our people who have moved from all over the U. S., WORLD CALL ke a letter from home, reminding them he friends they left behind.

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Our church commends the Every Home n to others."

---

ey Work r You . . .

Producing Materials

(Continued from page 30)

s through the plant. Another buys tons paper and checks costs. The CBP has apximately 600 orders in production every

Ir. Taylor is chief estimator of the nerous jobs of religious and commercial nting and publication. There are about persons employed in manufacturing. The CBP prints the annual *Year Book Christian Churches (Disciples of Christ).* This is because the type is held from r to year," Mr. Taylor said, "and we can nt it at the most reasonable figure." ne type is originally set for the Interional Convention Assembly Program ok; this is why the Program Book and *Year Book* are the same size. The same n handle the *Year Book* year after year. eir familiarity with the routine saves publication costs.

rnold C. Abrams is director of the CBP general office. His work involves accounting and statistics, cost, cashiering, purchasing, public relations, personnel and maintenance.

Maintenance is a big undertaking. Equipment must be kept in working order. The building must be kept in shape. Adding new equipment, such as air conditioning in the east building, creates new maintenance problems.

The major service of the CBP at International Convention Assemblies is Mr. Abrams' responsibility. Much time has been required to plan the St. Louis exhibit for the October Assembly. Since it is "at home," the CBP exhibit will be the largest the publishing house has ever had. Planned tours are scheduled for the Bethany Bookstore and the publishing plant and offices on Pine Boulevard at Beaumont Street, a

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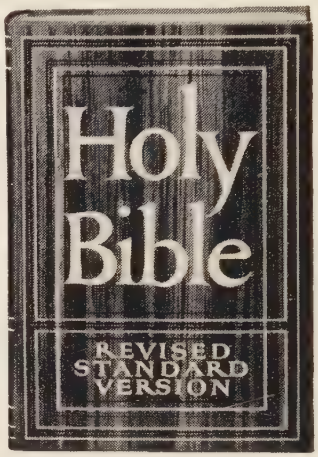

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118 O give thanks to the LORD, for he is good; his steadfast love endures for ever!
PSALMS

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The CBP now provides materials for more than fifty per cent of all Christian churches and approximately three-fourths of the Sunday church school enrollment of all Disciple congregations. This represents a consistent gain for a decade and a half.

The CBP remains dedicated now, as always, to effective Christian witness and service through all of its staff and materials.

Elephants in My Garden

By VERA G. CUPPY*

WHILE other people may be troubled with bats in their belfries, I have elephants in my garden. Each time I hear the story it gets bigger.

It all began like this. A year ago in June I wrote a newsletter of some eleven or twelve short paragraphs about goings on in Monieka, Belgian Congo. At the end I tucked in a few sentences about the trouble the African women were having with elephants destroying their manioc gardens. Manioc takes about a year before it is mature enough to use, so the loss of a whole garden is hard on their food supply.

At various times WORLD CALL printed several items from this newsletter including that paragraph about the elephants. A World Call reader in Indianapolis telephoned Robert Nelson, executive secretary for Africa with The United Christian Missionary Society, to see what was being done about the elephants. Mr. Nelson replied that as far as he knew very little was being done.

Wrote to Congressman

So then the man wrote to his Congressman in Washington, asking that he check with the Department of Agriculture to see what could be done about the elephants in the Cuppys' garden.

A four-inch article about this request appeared in the Indianapolis papers telling about the trouble the Cuppys, "former Hoosiers," were having with elephants in their garden.

A world traveler who had spent several days in our home wrote to us from Rome, Italy, stating that she had just read about our elephants in a Rome paper, and why didn't we have elephants around to show her when she was here!

The next we heard of our elephants, *The CHRISTIAN-Evangelist* had devoted two-thirds of a page to the subject, including a picture of an elephant in the Cuppys' flower garden. The article suggested a number of remedies from digging a moat around the patch to tying tin cans to the elephants' tails! It also said that the Cuppys didn't want to hurt the elephants.

Now there are several possible conclusions to this account. I might end it by saying that the Africans definitely *did* want the elephants "hurt." Not only would they have enjoyed the meat, but they said that the elephants would never return to a place where one had been killed.

Another conclusion might be to tell about the tragic ending to an African's attempt to catch one of the elephants. The wife of one of the students was walking down a forest path. She tripped the trigger to an elephant trap and was speared with a sharpened pole about the size of a broom stick. She died.

However, the conclusion that comes to my mind is this. That particular newsletter told about the newly-formed evangelistic committee that had brought new life to the church in the Monieka area; the new Girl Guide (Scout) Troop; the growth in women's work; and the ingathering of 15 of the lay pastors of the entire Monieka area.

But it was the incidental note about elephants in the manioc gardens that was broadcast all over the world. While you think about how the elephant tale is growing, please remember that the church of Christ in Congo is growing, too.

*Mrs. A. C. Cuppy is a missionary in Belgian Congo with The United Christian Missionary Society. She is now on furlough.

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"Yardstick Experience" in Congo

Baptismal Trip Is High Point for Missionary

By PAUL D. SNIPES*

ERY man's work tends to develop into set program, a routine, a day-after-way of life. There are, however, cer- experiences or occasions which stand nd become a yardstick for measuring ter experiences.

cently we had such a "yardstick ex- nce" in Congo. I made an eleven-day to three *chefferies* (regions) in the lombe backcountry. The trip was de- l entirely to baptizing the "inquirers" had been attending special classes for ds of six months to a year.

rst we stopped in the region of Mbelo. spent several days examining the can- es for baptism, trying to determine comprehension and acceptance of the stian life. One hundred and twelve ns were baptized.

e then went to the sector of Loombo. is one of the younger areas of activity, the people are very enthusiastic in reception of the gospel. We asked the irers to line up shoulder-to-shoulder at we would have a clear idea of their ber. The line-up was almost as long as otball field. The questioning took about days and several evenings. When we ly finished and counted the number, found that 470 persons were ready for ism.

Took Roll Call

ter a few words of explanation con- ing the baptismal service, we took a call of the candidates. It required al- an hour to call the names and to the candidates up four abreast. Then ok four village preachers two hours and en minutes to baptize the 470.

n our way to the third and last in- ering we were stopped by the local stians. They told us there were fifteen people who were too infirm to walk he ingathering but would like to be ized. All fifteen successfully passed the tioning. By the time we were ready aptize, night had fallen and we bap- by lantern light.

hen we arrived at the last ingathering sked how many inquirers were there. were told the figure was 330. One day e we were questioning these people, it necessary for me to visit a nearby re- al school operated by the mission. I about 8 A.M. About the same time the or began the work of inquiring of the idates. When I returned at 1:30 P.M. pastor was still at work. I was told he had not moved from his chair since M. Nor did he move until a little after I. when he stood and stretched his legs.

e finished the inquiring about 5 P.M. ead of the reported 330 inquirers, 364 ns had proved ready for baptism!

Night came before we had finished calling the roll. We lit our lanterns and started off through the forest to the pool where we were to baptize. As the candidates marched single file they sang hymns. Silence and darkness had settled over the equatorial forest like a thick blanket, but the softly sung hymns made us keenly aware of Christ's presence.

Deep in the forest, in a tree-grown amphitheater surrounding a pool, we had the baptismal service. The lanterns on the pool's edge cast their light across the water, and the pool in turn sent dancing reflections up through the tree tops. And high above in the black velvety night were set the sparkling jewels of countless stars. This was the most movingly beautiful, impressive baptism I have ever witnessed—truly a yardstick for all future experiences.

Under construction in Tokyo, Japan, is the nation's largest church building. It will house the Yodobashi United Church, which was destroyed by bombs in World War II. Seating 1,000 persons, the church will be financed by members and friends.

r. Snipes is a missionary in Belgian Congo The United Christian Missionary Society, on furlough.

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Dear World Call Reader:

Life begins at forty—or so they say. Perhaps a better phrasing for WORLD CALL as it observes its fortieth anniversary would be, a *new* life begins at forty. WORLD CALL began a rich, full life forty years ago.

The life of a magazine, like the life of a human, depends on circulation. At birth, WORLD CALL was blessed with good circulation and it has improved through the years.

As circulation increased, coverage widened. WORLD CALL's coverage includes all the cooperative work of the brotherhood and a great deal more which is of interest to World Call readers. Which was cause, and which was effect is a moot question.

Did circulation increase because of wider coverage of news, or was this wider coverage made possible because of increased circulation?

It seems reasonable to assume that circulation increased as the result of satisfied subscribers. But it seems equally safe to assume that more subscribers were satisfied because coverage widened. Perhaps it is not too important, but it is an interesting question on which to speculate.

Regardless of whether the "hen" or the "egg" came first, the fact remains that World Call subscribers are satisfied. And that *is* important. Now, in this fortieth anniversary year, WORLD CALL looks forward to greater growth and continued, satisfying service to its readers.

This seems to be a reasonable objective. The increasing interest in the Every Home Plan indicates that this fortieth birthday will be a significant milestone for WORLD CALL. Perhaps a crystal ball would reveal that the trend toward WORLD-CALL-in-every-home will become the pattern for Disciple churches as it has for those of some other communions.

This is not a wild dream, but one which is well within the realm of possibility. We who work with WORLD CALL hold the dream, and a host of friends share our hopes that it will come true.

Is your church making plans to celebrate World Call's fortieth anniversary? January, the month usually set aside for World Call Week, is an ideal time, for January is World Call's birthday month. Your World Call secretary will be sent material and suggestions for making such a celebration an outstanding affair.

Of course, in many churches the annual World Call dinner is THE big event of the year. Every church can make a World Call birthday dinner in January, 1959, something long to be remembered. A date should be set now, so that nothing will interfere with so important an occasion.

If the ball has not started rolling for an anniversary celebration in your church, perhaps you can give it a nudge. It is none too soon to begin planning to say "happy birthday" to WORLD CALL with a birthday dinner.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Fundamental Freedoms for All

World Order Sunday to Emphasize Human Rights

CHURCH-GOERS in thousands of churches across the country will be called on October 19, World Order Sunday, to do everything in their power to guarantee human rights and fundamental freedoms for everyone on earth.

In this era when many millions of men and women around the globe are demanding freedom and equality, the National Council of Churches urges congregations to assure to every member of the human family, without discrimination, "the fullest opportunity to know and to fulfill God's will."

"Christians are concerned for human rights and responsibilities," declares the annual message to be read from pulpits on World Order Sunday.

Christians hold that the observance of these rights "is an essential witness to faith in God," the message points out. "Christians feel impelled to cooperate with all who sincerely seek to promote these rights and freedoms throughout the world."

This year the National Council is calling a special conference—the fifth World Order Study Conference—in Cleveland, Ohio, November 18-21. There leading ministers and laymen will consider critical international problems facing mankind and try to find some workable Christian solutions.

Church-goers will be looking toward this conference as they hail on World Order Sunday the tenth anniversary of the United Nations Declaration of Human Rights. Emphasis at special worship services, study forums and panel discussions, held by state and local church councils, will be on the basic principle of this Declaration—that recognition of the dignity and rights of all men must be built into the foundation and the structure of world order.

Christian Literature for Asia

Representatives from churches in fourteen Asian countries were told recently by an American literacy expert to "stop neglecting children and youth" in their publishing programs.

Floyd Shacklock, literacy leader for the National Council of Churches, told the East Asia Christian Literature Conference in Tokyo that literature is vital because of the rising literacy rate in many countries and also the trend of governments in taking over schools and other institutions which were started as missionary enterprises.

Two Asian organizations reported plans to expand activities, especially with family-centered magazines.

Last Column

The Church and the World

THE church must seek to be the kind c community which God wishes the worl to become. By virtue of its calling it mu act as a redemptive, suffering fellowship i the form and manner of its Lord Jesu Christ. Within it differences of sex, clas nation, color, or race are to become a sour of mutual enrichment, and not of rivali or antagonism. It must carry into the tu moil of international relations the real po sibility of the reconciliation of all race nationalities and classes in the love Christ. It must witness to the creative pov er of forgiveness and spiritual renewal.

—WORLD COUNCIL OF CHURCH

Bread and Grace

The hungry man needs bread and t homeless man needs a roof; the dispossesse need justice and the lonely need fellowshi the undisciplined need order and the sla needs freedom.

To allow the hungry man to remain hu gry would be blasphemy against God an one's neighbor, for what is nearest to Go is precisely the need of one's neighbor.

It is for the love of Christ, which l longs as much to the hungry man as myself, that I share my bread with hi and that I share my dwelling with t homeless.

If the hungry man does not attain faith, then the guilt falls on those wh refused him bread.

To provide the hungry man with bre is to prepare the way for the coming grace.

—DIETRICH BONHOEFF

If your foot slips you may recover yo balance, but if your tongue slips you ca not recall your words.

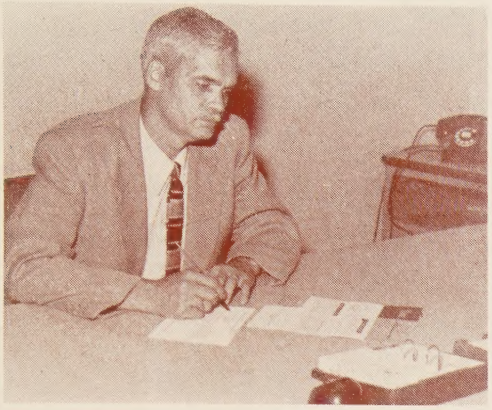
—ANONYMO

Prayer for Labor

O Eternal One, who didst fashion t universe with thy hands, keep us aware the power of daily work faithfully don Save us from the blasphemy of deali with human workers as though they we parts of a machine, or mere numbers, commodities to be bought and sold.

Keep us ever mindful of the tragic I of those who are denied opportunity f employment and ever alert to our respon bility to help lift the blight of unemplo ment wherever it occurs across the natio Grant to leaders in our work life keenne of vision, breadth of spirit and conce for the good of all, that all who work m receive a just share of the fruits of the toil, and lasting satisfaction in the proce of work itself. Hasten the day, O Go when partisanship may give way to partne ship, between those who direct by t power of their minds and those who lab by the strength and skill of their hand Thus may we glorify the master Workma of the race, even Christ our Lord.—Ame

A Wise Investment



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